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UNITY

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In this issue

Loyalty
by George E. Carpenter

The Need of Prayer
by Frances W. Foulks

A magazine devoted to Christian healing

I am no longer like Lot's wife, preserving evil in mind, and body by remembering it. I relax and willingly let go of all effete substance, that the new, pure radiance of God may be made manifest in me.

Use from September 20 to October 19

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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CONTENTS

"There Is No Place——" 2
The Need of Prayer, *by Frances W. Foulks* 3
Home, *by Edgar A. Guest* 10
Loyalty, *by George E. Carpenter* 12
The Abiding Place of God 19
by Theodosia Smith
Good "Bad" News, *by Gardner Hunting* 23
Friendship, *by Ella Pomeroy* 28
It Is a Comfort 36
Old Thoughts for New, Part I, *by Ruth Ware*.. 38
Sunday Lessons 43
Home, Sweet Home (Song) 65
In the Mind of the Father, *by Hilda Craig* 66
Silent Unity 67
Health and Prosperity 68
Prayers Answered 71
Help from Silent Unity 79
The Purpose of Unity 83

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NRA WE DO OUR PART

15 cents a copy; $1 a year

NRA WE DO OUR PART

"There Is No Place—"

VERY LIKELY every one who reads this line will mentally complete it with the words "like home." He will complete it because it is the truth—a truth that sings in every heart, and that sings not just because John Howard Payne proclaimed it in his immortal "Home, Sweet Home," but because it always has been true and always will be.

Home will soon have added significance for most people. Summer will be over; vacations will end; school will start; outdoor work and play will be curtailed; and folks will spend more time at home. Truth students will enter on this season of home life by blessing their homes, and will seek to bring more and more of the Christ presence into expression.

This might be called the "Home Number" of UNITY, and we invite your attention to the following features that appeal to home lovers.

In her article "The Abiding Place of God" Theodosia Smith tells of the beauty of woman as a homemaker, and paints a lovely picture of a home where the Christ rules supreme.

"Friendship," by Ella Pomeroy, deals with some everyday home problems and gives practical Truth methods for their adjustment.

George E. Carpenter, in "Loyalty," stresses the fact that the home is the foundation of the nation and that upon loyalty to home ideals is built a progressive and happy civilization.

Last but not least, on the back cover you will find the ever-popular "House Blessing," by Arthur Guiterman. In the past this was so well received by UNITY readers that we now present it hand-lettered, suitable for framing.

If you want extra copies of this issue, order them before the supply is exhausted.

The Transforming Power of Prayer

The Need of Prayer

By FRANCES W. FOULKS

Prayer is a transforming power that will prove itself under any and all conditions

Everything that is given to one is to be used for the good of the whole

Father-Mother God, I thank Thee that my knowing that Thou art in me and I in Thee satisfies every need of my life

NO ONE WILL DENY that the world today has need of some mighty transforming power, a power beyond any that the race has yet used. We know, even as those in authority know and acknowledge, that all that is being done toward what is called world recovery is only an experiment. There is no certainty that it will ever bring to humanity the desired results. We know too that no man or group of men, no matter how earnest and how willing they are, or how wise, can do for the world what should have the full coöperation of all individuals. Even with the full coöperation of every member of the race, all that is done will still be an experiment and as uncertain as regards permanent benefits as is now the case, unless the real transforming power is at work in the hearts of both leaders and followers.

The principal thing for each of us to realize is that it is not recovery we need collectively or individually—recovery of some former world standard and manner of living—but transformation of the world from all

that it now is to that Edenic state of its original creation. This transformation of the whole can only be accomplished by the transformation of individuals, of those individuals who are willing to pay the price to make them eligible to enter the next or seventh age —near the threshold of which as a race we still dilly-dally—and of those individuals who have paid the price necessary to receiving the transforming touch and who are willing to be used to help waken the race.

Today there is much sifting taking place in high places and in low. Many there are who will not enter the new age because of their utter selfishness and unwillingness to coöperate for the good of the whole. These will have to "make up their grade," the lost opportunities of the passing age, sometime, somewhere. There are others not spiritually awakened who have developed enough selflessness to be able to receive the transforming touch requisite for passing on into the new age. Many of these, even in the midst of appearances of much error, are recognizing the capacity that is theirs and are earnestly seeking to incorporate in their own consciousness what is needed for lifting them to the higher spiritual plane necessary to going forward. Recognizing this need in all humanity, they are also seeking to help the ones who have fitted themselves to minister to those who are ready for enlightenment but who are slow to recognize it.

JESUS REFERS TO THE END of this age and, foreseeing the world conditions of today, calls it "the abomination of desolation, which was spoken of through Daniel the prophet." He says, "Except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened." Jesus Christ ushered out one age and ushered in another, hastening the transition; and His teachings and His presence with those practicing His teachings have shortened the age we are so surely leaving behind. To all the race He says, "I am the way, and the truth, and the life," "follow me." Those

who obey this command are the elect for whose sake the time of the desolations of the "no man's land" that lies between the full passing of one age and the entrance into the next is being shortened. These individuals fully recognize that the one and only way by which today's abominations can be shortened and a world transformation effected is prayer, the prayer of the elect, the prayer of those who are willing to pay the price of being of the elect and the price of passing on into the seventh or glorious age of the Jesus Christ finished kingdom.

Those who can look beyond present-day conditions into the true causes see clearly that it was a lack of the knowledge and use of prayer, a lack of interest in things of a spiritual nature that brought world chaos at this time of passing from one age to another. These people of vision recognize that what is needed by the world today more than anything else, more than all else put together, is the individual knowledge that prayer is a transforming power that will prove itself under any and all conditions; that an understanding of prayer will enable men everywhere to pray that effectual prayer which, wherever and whenever prayed, "availeth much in its working." This alone would provide what is needed to produce a new race, to bring forth a new age.

MANY WERE THE PRAYERS we offered during the past age, those of us who called ourselves followers of Jesus Christ, prayers of which we were conscious as availing nothing in their workings. We were continually disturbed because they did not fill the need in our life, which deep within us we knew prayer should. We are coming more and more to see why this was so, to see that much of what we called prayer in our old religious life was but a travesty of prayer. We realize now that many of our prayers were very poor imitations of what we come to know as prayer when we enter into a deeper understanding of the teachings of Jesus Christ, when we realize how He prayed and

what part His manner of prayer had in His attaining and demonstrating Christ mastership.

The man of the new age who during that age is to develop into the type man that Jesus Christ manifested on earth will understand prayer, the need of it, its purpose, and how to use it; for he will have recognized the utter impossibility of developing into the superman

What we call time is but the now of eternity and this now is eternally in the now; therefore there can be no passing of time.—C. D. LARSON

without the knowledge and use of prayer. Realizing this he will have given time and attention to the study of prayer, he will have practiced it, and proved that it is the transforming power needed by him in preparation for entrance into the new age. He will have found in prayer the password that was acceptable to the angel with the flaming sword challenging him on the threshold. If one without knowledge of prayer could pass over the threshold into the Christ kingdom, he would be as one in this age who is without air, water, food. He could not exist; for prayer will be the means by which each man will live in the coming age when spiritual standards will prevail and spiritual activity will be the means by which all things are accomplished.

KNOWING AS WE DO, if we are thinking students, the ineffectiveness of our old manner of praying and realizing the necessity of effectual prayer for going higher in spiritual life, we should each of us sink deep within ourselves until we touch in consciousness the place of Christ understanding. It is only in this way that we shall find out what we individually need in order to prepare ourselves for Christ mastership. Only in this way can we be open to the inspiration needed to pass on to those close to us an acceptable revelation of the vital need of prayer in their lives, and to impress on them, in turn the need of inspiring their

neighbors with a desire for a knowledge of the transforming power of prayer. In this way one is like a bit of leaven that is used to leaven a whole lump, or like a lighted candle of the Lord from which others light their candles of the Lord, others near by touching their candles to these, and so on until the world becomes aflame with the glory of prayer. Every one who has tested and proved prayer to any extent has this obligation to the Power that gives the proof, to his fellow man, to the race. It is part of the passing test to realize that "none of us liveth to himself," that everything that is given to one is to be used for the good of the whole.

MAN BECOMES QUICKLY INTERESTED in anything that he feels vitally concerns himself. When he becomes sufficiently impressed with the fact that prayer is vital in his life, with the truth that nothing else can take its place in his ongoing with the race, he will be willing to take time from his various business and social activities for investigation. He will be willing to take his attention from the material and physical problems that so absorb the mind of men of today, and he will do this long enough and often enough to give the science of prayer, the business of life, some deep and undivided consideration. In this investigation, if he enters into it half as earnestly as he does his business and his social activities, he will find prayer to be the most satisfying, the most productive, the most interesting occupation in which he has ever engaged.

The whole world is falling heir to more leisure in these last days of the old age. This is according to the God-given plan for the ongoing of the race. Man is being granted this leisure that he may have time and freedom of thought for meditation, for knowing himself and his real needs. Hours of work are being shortened for some so that others may have opportunity to enter into the spirit of production. By this means each man can have time to relax mentally and physically from that which becomes labor when overdone and

each may rejoice in restful, joyous activity in all that he does. This is needed to balance man's life. The adjustment of hours of labor that is now going on, lessening the time for some and allotting the extra time to others who need it, is taking place, too, that the race may enter into a consciousness of universal brotherhood, of unity, and of the rights of all, which is necessary in preparation for the new age of spiritual supply.

BLESSED IS AND EVER shall be the man who, recognizing his need of the knowledge of prayer, accepts the new leisure as from the Father and uses it for the purpose of spiritual development, praising and giving thanks for it as an opportunity to study and become so familiar with the science of prayer that he can use

The right word of inspiration and kindness restores courage, revives hope, energy, and ambition.—LOS ANGELES EXAMINER

it to bring forth the good under all circumstances and conditions. Blessed is he, for through prayer he will begin to enter so fully into the secret place of the Most High that he will have awakened in him the God image placed in him in the beginning, and he will have quickened in him the power and dominion given him as a divine heritage. Man must undergo both these experiences in order to bring forth the Jesus Christ likeness indwelling in him. Only when this comes to pass will man no longer have need of this and that and the other, or feel the need of money, position, health because his life is filled with appearances of poverty, sickness, and inharmony. He will have come to know that his whole need is the need of prayer, that his whole being is hungry and thirsty for God, the living God, and that this need can only be filled by prayer. When this knowledge has taken the place of the ignorance of when and where and how the needs of life

shall be met, man will be quick to turn to the Great Physician, the Giver of gifts, the Knower, the Doer, and rest his needs in Him, to be filled by Him even to overflowing. Man may then go about the living of that which has been given him with songs of praise and thanksgiving. He will find as he proceeds to practice the science of prayer more and more that material and physical needs will grow less and less; for his mind, in which his outer need originated, will have recognized that its only need is a need of prayer, a need of being filled with God, in the only way it can be filled—through prayer. Then shall the outer become a constant manifestation of the inner, an expression of God's glorious and abundant good.

Thou knowest, Father, that I need Thee, for Thou dost continually draw me with cords of love. My soul knoweth its need of Thee, for it ever seeks to remind me of Thy loving-kindness and tender mercy. My whole being needs Thee, for it hungers and thirsts after Thee. Every thought of my mind, every word of my mouth, every act of my life needs to be impregnated with Thy Spirit of love and wisdom and joy. Knowing that this need of Thee is my only need, I now open myself—I open myself fully that my whole being may receive from Thy pure being. I wait in silent adoration before Thee. Thou dost fill me to overflowing with Thy beauty and livingness. My heart sings its song of praise and thanksgiving, as my life becomes a continual expression of Thy glory, shedding Thy radiance to all in my world, until they too recognize that their only need is the need of Thee and seek after Thee with all their heart and with all their soul and with all their mind. Father-Mother God, I thank Thee that my knowing that Thou art in me and I in Thee satisfies every need of my life, fulfills every desire of my heart, renews every part of my being, transforms my whole world.

EDITOR'S NOTE—This is the first of a series of six articles by Miss Foulks. The second will appear in October UNITY.

HOME

By EDGAR A. GUEST

It takes a heap o' livin' in a house t' make
it home,
A heap o' sun an' shadder, an' ye some-
times have t' roam
Afore ye really 'preciate the things ye left
behind,
An' hunger fer 'em somehow, with 'em
allus on yer mind.
It don't make any differunce how rich ye
get t' be,
How much yer chairs an' tables cost, how
great yer luxury;
It ain't home t' ye, though it be the palace
of a king,
Until somehow yer soul is sort o' wrapped
round everything.

Home ain't a place that gold can buy or
get up in a minute;
Afore it's home there's got t' be a heap
o' livin' in it;
Within the walls there's got t' be some
babies born, and then
Right there ye've got t' bring 'em up t'
women good, an' men;

And gradjerly, as time goes on, ye find ye
wouldn't part

With anything they've ever used—they've
grown into yer heart:

The old high chairs, the playthings, too,
the little shoes they wore

Ye hoard; an' if ye could ye'd keep the
thumbmarks on the door.

* * * *

Ye've got t' sing an' dance fer years, ye've
got t' romp an' play,

An' learn t' love the things ye have by
usin' 'em each day;

Even the roses 'round the porch must
blossom year by year

Afore they 'come a part o' ye, suggestin'
some one dear

Who used t' love 'em long ago, an' trained
'em jes' t' run

The way they do, so's they would get the
early mornin' sun;

Ye've got t' love each brick an' stone from
cellar up t' dome:

It takes a heap o' livin in a house t' make
it home.

From Mr. Guest's book "A Heap o' Livin'."
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LOYALTY

By GEORGE E. CARPENTER

To receive a man's loyal support any cause must first find a place in his heart

It is not the privilege of any individual to decide which laws he will observe. No man has this right

Only as we are loyal to Christ can we enter the kingdom of heaven

YOU ARE INTERESTED—vitally interested—in loyalty. Every one is. Perhaps some will question this statement, but they would not do so if they realized the tremendous importance of loyalty, not alone to themselves but to the entire human family. Loyalty is the warp of society. It is that which binds or unites the lives of individuals into homes, cities, states, and nations, and weaves these groups into the grand panorama of civilization. Without it there could be no mutual effort, no coöperative enterprise, no organization; life would be purely an individual scramble, and chaos would rule supreme.

The word "loyal" comes from a Latin word meaning law; and today loyalty means faithfulness to law or the lawful government or sovereign. But it is not necessary that there be regularly constituted authority in order that there be law. Whenever or wherever two or more persons meet or are in any way associated, law becomes operative. A man alone on a desert island is subject only to the laws of his own being and the laws of nature. He could throw a stone in any direction. But if another man should come to the island, the first man could not throw a stone in his direction without courting unpleasant results. The instant that the second man appears they both are subject to the law of mutual consideration, and only their loyalty to

this law will insure harmonious relations between them.

The law of mutual consideration forms the basis of all human relations. Our regard for the rights, the comfort, and the feelings of others, and theirs for ours, make happy homes and a peaceful, progressive society. It is only as people work together loyal to a worthy interest that progress is made, the lot of the common people improved, and the world made a better place in which to live.

LOYALTY TO ONE'S COUNTRY may be placed first among the things to which men are loyal. This is because a man in time of national emergency will sacrifice everything else to the interests of his country. Loyalty to the nation is followed by loyalty to the divisions of the nation, such as state, county, and municipality. Then comes loyalty to the neighborhood, and finally to the home.

While the home is last on the list, in a sense it is first, because a man's springing to the defense of his country, state, or city is but an indirect defense of his home. The home is really first because in it are taught the ideals that make a city, state, or nation. And in it is molded the character that supports those ideals and gives to them endurance and stability. The home is the foundation of the nation, and no country has ever risen higher than the level of its home life. Children go forth from the home living testimonials of the home ideals. Later as adults they reflect those ideals, blending them with the ideals of the nest that they build for themselves.

There is even a loyalty greater than these—loyalty to oneself. It is not selfishness, sensitiveness, standing on one's rights, or any other subjective attitude. It means being loyal to one's highest ideals, to one's better self—to the indwelling Christ. "As he thinketh within himself, so is he." What a man thinks, what his habitual thoughts are determine what he is. If he conforms his thinking to his best thought, he will be true to his ideals—loyal to himself. This loyalty to self is the

foundation of all other loyalties. If a man is not truly devoted to his country in his thoughts, he cannot answer her call willingly. To receive a man's loyal support any cause must first find a place in his heart.

ONCE AN IDEAL really becomes part of a man's consciousness he never deserts it. He may exchange it for a higher one, but until that time comes it always remains with him as a guiding light. Dim it may become at times but it never goes out entirely.

Jesus' enemies constantly sought to trick Him into speaking against the power of Rome or committing some overt act of treason. But His loyalty to His ideal, which was to use spiritual methods only, always defeated their attempts. On one occasion they asked, "Is it lawful to give tribute unto Cæsar, or not?" His questioners hoped that He would say that it was unlawful or that the tribute was heavy or unjust, or would say something to indicate that He felt the people should not pay it. Any such word of His would have been seditious, and would have caused Him to be charged with inciting to rebellion against Roman law. He must have realized the tax burden weighing upon His people, and He no doubt would have welcomed relief for them. But He remained loyal to Himself—to His devotion to spiritual methods as a remedy for all human ills, and to His realization that freedom is not gained through disregard for law but through its observance. He replied, "Render therefore unto Cæsar the things that are Cæsar's," which really meant "Obey the law." Thus He did not sacrifice His great ideal—the omnipotence of God in all men—for the lesser one of gaining a measure of material comfort for His people by use of worldly methods.

This carries for us a great lesson. We may not approve of a certain law, may be entirely out of sympathy with it, yet our loyalty (faithfulness to all law) impels us to observe it. We may feel that the repeal or modification of a law will benefit a great many people, yet we should observe it faithfully and conscientiously

even while we work for its change. A loyal citizen obeys the law. It is not the privilege of any individual to decide which laws he will observe. No man has this right; any more than Jesus would have had the right to say, "The tribute is unlawful, unjust; do not pay it." Let us follow His example. Loyalty to one's highest ideals, to oneself, should always outweigh any other consideration.

WE HAVE SAID that the home is the foundation of the nation, and that loyalty to the home takes first rank among the things to which man is loyal in the world of affairs. Loyalty to the home is the direct result of the loyalty of homemakers to each other. And as most homes are made by husband and wife, their ideal of marriage determines the character of their home. If either is disloyal to his highest ideal and withholds his whole-hearted devotion, the home suffers accordingly. The ideal home is one into which both husband and wife put all of themselves, because they realize that their home deserves their very best, and that good, lasting results are only achieved through honest, faithful, and loving effort.

When there are children in the home the mutual loyalty of parent and child is an added factor, and one of great importance. Fortunately, for parents this is quite a one-sided proposition in that they do not have to win the child's loyalty; they already have it. Little children instinctively trust their parents. To them Mother and Dad are the most wonderful people in the world; there is no one else quite like them, and there never will be as long as the parents by their thoughts, words, and actions cherish and preserve the adoration that their little ones so freely give. The simple faith, the perfect trust, the intense loyalty of a child—priceless gifts of Spirit. They belong to the child and they belong to the parent. They continue with both as a heavenly blessing until they are marred or destroyed —by the parent.

YES, BY THE PARENT. Perhaps some will question this statement. Yet it is true. Only as the parent proves unworthy of these things does he lose them. The child does not withdraw them of his own accord. Man has not yet fully regained the perfection that was his in the beginning. He still expresses human imperfections, and parents are no exception to this. The child begins by seeing his parents as perfect, and later he will retain that high ideal even while he accepts human limitations for what they are. He will do this as long as the parent does not allow the frailties of the sense man to blot out that which is essentially spiritual; namely, the child's Godlike trust in his parent and the parent's loyalty to his own ideals.

To retain the child's loyalty, trust, and faith the parent must give these things to the child; he must practice the Golden Rule; he must at all times give the child what the world calls a "square deal." That the child have full confidence in the parent's integrity is of supreme importance. The parent should most religiously keep his promises and agreements. If a reward is promised, it must be given when earned. If a punishment is promised, it must be inflicted when deserved. Of course there are times when the withholding of a reward would be a punishment, or the staying of a punishment would be a reward. But whenever a promise seems to have been broken or must be broken, the child should receive a frank and adequate explanation. A parent's high regard for a promise will sustain and strengthen the child's confidence in his parent and will teach him to keep his own word. Also, this practice will maintain the parent's respect for the value of his word and will safeguard him against giving it lightly.

WHEN THE CHILD COMES seeking information, the parent should neither evade questions nor assume a knowledge that he does not possess. If there is good reason why the information should be withheld, the best possible explanation should be given. This will

help the child's self-respect and will further his regard for his parent. If the parent from lack of knowledge cannot answer a question, he should say so. A frank admission of ignorance is far better than a bluff, which some day will be detected, much to the loss of both parent and child. This simple practice of always keeping the child's confidence will pay big dividends in the form of happy relations between parent and child, which is one of the greatest promoters of happy home life.

Ideals vary with people, but always an ideal is a vision of something better than what one has. One who is loyal to an ideal works toward its attainment. Even though the ideals in a particular home may seem relatively low, they are worth following because they point to better things. When parents are true to the best they know, the children gain a respect for the ideals of the home, and they will be loyal to those ideals until they exchange them for higher ones.

Loyalty to home ideals—parents and children being true to the best they know—penetrates to all walks of life, in school, in social affairs, in business, and in recreation. There are people who seem to have a Sunday religion; there are men who leave their business outside the home; but there are none who when they go out into the world do not take with them at least a small reflection of the ideals of their home.

WE HAVE CONSIDERED loyalty to country, state, city, home, and self. As we think of loyalty to self and place it above all others, we are reminded of Shakespeare's immortal words:

"This above all: to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

As Truth students we know that loyalty to oneself means loyalty to our higher self, our divine self, the Christ of God in us. Only as we are loyal to Christ can we enter the kingdom of heaven. Only as we are faithful to God's law can we find freedom from nega-

tion and enjoy that happiness which all the world is seeking. Jesus taught that freedom is found in regard for law, not in disregard. A sense of restraint and bondage comes from resistance to law. Those who understand and respect God's law and let it govern their thoughts, words, and actions are free—free in the freedom of Spirit.

Loyalty means faithfulness to law, all law. Important as is Jesus' admonition "Render therefore unto Cæsar the things that are Cæsar's," it is transcended by one much greater—one whose observance will lead the follower of the Way from glory to glory, and finally into complete oneness with the Father and His Son. This higher rule for living is "Unto God the things that are God's."

God's Hands

So long had I dealt with the doing
That the meaning behind it had fled;
So long had I striven with toiling
That the message of striving was dead.

Then, above the throng's noisy clamor
And the roar of swift-moving things,
I heard a sound, and a stillness,
And the vibrant beating of wings.

Then a voice spoke out of that stillness:
"Child, do not stumble and plod,
For mine are the hands that you strive with."
And lo, He that spoke was—God!

—Elizabeth Barr Haas

The Abiding Place of God

By THEODOSIA SMITH

Love rules this home—the love of God

A woman is the keeper of a gate through which, if she choose, may pass nothing but the good

A woman can make her outer home a reflection of that invisible dwelling place of God within herself

HURRYING HOME THROUGH the evening twilight, we sometimes catch a fleeting glimpse of a humble room—small, crowded. But snowy curtains blow softly in the window, where a canary, a vibrant bunch of yellow fluff, sings happily. A fat little pot of green ivy grows luxuriantly on the sill, the small dining table and chairs are painted a gay yellow. Even in your haste—and you would like to linger here longer than a moment—you sense the atmosphere of love, of harmony. You feel that this is a real home.

Haven't you ever entered such a home and become instantly conscious of a satisfying sense of restfulness and peace? You look about at the orderly rooms, at the softly shaded lights, you feel the harmony that permeates the atmosphere. You want to sink down in a chair, close your eyes, and absorb the beautiful spirit there. It is like the caress of invisible hands. You have the realization that love rules this home—the love of God. You sense that here is a dwelling place founded on Truth, a rock unshakable, deep-rooted, secure. The Father's blessed words come to mind "I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually."

No matter where a woman may be placed in life, she is instinctively a homemaker. Many women deny this strenuously, but deep within their hearts they

know it is true. A woman may be in business and away all day, yet at night when she returns, if only to one room, through her innate spirit of homemaking, the room becomes a haven of rest. Often she is not aware of this faculty in herself. Yet a different arrangement of the furniture or curtains or pictures, a mere touch here and there, and the barren room, cold and unfriendly before, is at once warm and welcoming. It is filled with peace.

A WOMAN IS THE KEEPER of a gate through which, if she choose, may pass nothing but the good that is capable of being active and creative in the lives of those beneath her rooftree. A woman's influence in the home is far-reaching, and through her consciousness of love, harmony, and freedom, her outer world, her surroundings are a reflection of the radiant light within her. Her loved ones embody the effect of her application of Truth within the four walls that surround them.

But you do not have to be a dainty housekeeper to be a good homemaker. You do not have to be a slave to a bit of dust or a crooked rug. Homemaking involves a great deal more than neatness, desirable though that trait may be. It is the vision, the wisdom to create and establish in one's outer world the peace and harmony and richness of spirit of your inner world that makes a homemaker. It is the understanding that enables you to make of your home a place where your family may feel the tranquillity, may know the calm beauty of God's love, and may rest secure in the faith that they may go forth into their daily lives, refreshed, strengthened, sustained, and protected against all but the good.

Many women are efficient housekeepers. Their homes reflect their efficient spirit. The children are fed the proper nourishing foods, their schooling is supervised, they are taught the things to broaden their horizons properly. The husbands are sure of coming home to a correctly managed house, a perfect meal. Yet though the furnishings are often luxurious and

magnificent, this kind of house is not a home. The rooms contain no soul, nothing real or tangible, just "things" inanimate and cold.

Efficiency is all right, but if it is backed by a loving relationship with God as the spirit of the home, all coldness is removed and the soulless rooms are filled with joy and peace and understanding. The perfect home becomes real, with God as the compelling force in the lives and hearts of those who accept His teachings.

IF THE SUNSHINE turns the day to gold and the passing breeze tempts you to venture forth, forget the tasks of the house and get into God's outdoors awhile. You will come back refreshed, ready to start your work with a lighter heart, a keener appreciation of the Father's blessings. You will find, perhaps to your astonishment, that willing hands and a light heart make the dust disappear like magic. Disorder vanishes, and order reigns in its place. In no time at all the home radiates peace and joy. It is so easy—so delightful—to work with God. A sense of freedom and harmony overflows and charges everything about you. It is so potent that when your loved ones return at night they step into an atmosphere permeated with such happiness and uplifting power that the cares of the day dissolve into nothingness before the benediction of a home filled with the love of the Father.

Any woman can do this if she will. Any woman holds the golden key of this kingdom within her own heart. But it takes careful thought, constant application of Truth principles, and time. She must learn to let God work through her—she is but the channel—remembering that "our sufficiency is from God," and it is His love, His peace that through her shines forth upon those she loves. While it is clearly up to the woman to create the miracle of a home that is the abiding place of God, while it is her hands that draw about her loved ones the magic circle of divine protection, she must realize that of herself she can do nothing.

Only by making contact with the wisdom, power, and understanding love of God can this be accomplished. It is only upon this foundation that any home can stand. Wise indeed is the woman who, looking around at her home and her loved ones, firmly establishes in herself and her family an abiding spirit of gratitude and thankfulness to Him, through whose love "all things are possible."

Deep within each of us is our real home, a quiet place where we can turn for rest, for renewal, where we feel God's love permeating every atom of our being. It is the one place where we can be absolutely alone with the Father—our sanctuary, our holy of holies. A woman can make her outer home a reflection of that invisible dwelling place of God within herself, make it so harmonious and restful and happy that all who enter her door are bound to sense that here is the dwelling place of the Father, and feel "the peace of God which passeth all understanding."

My Prayer

O God, in faith, for strength I pray
To do the duties, day by day,
That life has brought;
That trusting, serving Thee, I may
Thus learn, from my life's lowly way,
Thy lessons taught:
To be forgiving, meek, and kind,
To humble self, and so to find
What love has wrought.

—Helen Tyler Cope

Good "Bad" News

By GARDNER HUNTING

A large part of the news we get may seem bad to us at first. But if we will look upon it as good, it will turn out to be good

We should look upon every event in life as a "heavenly messenger" sent direct to us to show us the way to go

BAD NEWS IS WHAT seems to upset us most in our efforts to live a triumphant life. We try to fulfill the conditions we think God lays down, and then we begin to look forward to receiving the promised blessings. When the particular thing we hope for does not materialize at the particular time we hope to get it, we get disappointed and disheartened, rebellious, or frightened, and in a panic we turn away from our faith and grasp at doubt—as if doubt were a refuge when faith fails!

I knew a man who had a fine position in New York. He was the editor of a fiction magazine, a position he had always wanted to have; and his salary was better than any other salary he had ever had. He lived in a suburb, had a very comfortable house to live in, and nice furniture, and congenial neighbors, and many interesting friends. His work was easy, and he loved it. He was popular and looked up to. He had settled into what seemed a satisfactory career, with every evidence that it was permanent. It gave him opportunity to write as an avocation, which was the one thing he wanted most to do. His writings were being accepted and paid for at good rates, and published in good papers and magazines. He was a man to be envied, he thought.

Then suddenly, out of a clear sky, one day he received a note from his employer, the publisher, telling

him that his services would not be needed after the following week. He was ousted from his comfortable job. His fine salary stopped. He had to give up his comfortable home. He had to move away from his congenial friends and neighbors. He looked upon that note from his employer which began all this change of circumstances for him as "bad" news, very, very bad news.

He had to leave New York, where he liked to live. He went wandering about the country, trying to make a living by writing, and trying to find a cheap place to live, because his earnings were small. Hard times came along, and the magazines to which he had formerly consistently sold his writings began to curtail their buying, and his market vanished. He got poorer and poorer. Every time one of his stories was declined by an editor who formerly bought his stories, he thought it was bad news. Every time he read a newspaper, he found statements about the hard times in it, and he thought that was bad news too.

HE SETTLED IN a small town in up-State New York where he seemed to find conditions that suited his purposes. He was just beginning to get well started there in making friends, and was beginning to hope that he might weather the hard times there, because expenses were low, and that he might ultimately succeed in his writing there, because it was interesting country and material for stories was abundant, when he came into very unfortunate conflict with a man who immediately took a dislike to him. This man had influence enough in the town to make it very uncomfortable for him to stay there. So this writer-editor felt that he had to move again, and again he looked upon the episode that caused that necessity as very, very "bad news."

He went to another small town, a hundred miles away, and tried to start again. But bad news seemed to pursue him. Still his stories would not sell, still the times were hard. Then one day he met a motion-picture

producer who was making a series of pictures up there in the countryside, and who needed just such a man as our editor-writer was. The motion-picture man hired the writing man and things seemed rosy indeed. The work was novel and interesting, and the pay was better than any the writer had previously received.

Everything went well for a few weeks. Then sud-

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—MICAH

denly one day the motion picture company came to the end of its contract with the firm that distributed its product, and the contract was not renewed. Bad news in the shape of discharge from employment came once more into the writing man's experience. Bad news. Bad news!

But the motion-picture producer gave the writing man a letter of recommendation, which he took back to New York—where he got into another motion-picture company. Presently his salary began to increase, and his authority to rise, and his position to become more important.

Inside of a year he was getting more than twice as much salary as he had received as an editor. Inside of two years his salary was more than three times as much as he had received as an editor. Year by year his income increased. In three years his income had multiplied to five times its original proportions, and when six years had passed, his income was nearly ten times that which had been paid him in the position from which he had been discharged.

NOW, ALL OTHER QUESTIONS aside, where was the "bad" news? If he had not been discharged from his comfortable editorial berth, he would not have been foot-loose. If he had not been forced to reduce his

expenditures, he would not have gone to the country. If he had not been virtually driven out of one town by the ill will of an "enemy," he would not have gone to the town where the motion-picture company was at work. If he had not failed to sell his stories to the magazines, he would never have taken a first job in the movies; and if the first job in the movies had not come suddenly to an end, he would never have gotten the later, bigger ones. "Bad news?" What is bad news?

This sounds like a chapter of accidents. But its meaning seems fairly clear. Bad news may not be bad news at all. It may be good news. It depends on how you look at it. It depends on how long you look at it. It depends on what you do with it, what you do about it. Instead of taking news that disappoints us or postpones events for which we are wishing as bad news, why not look more closely to discover just what it means? Why not take it for granted that it is good news? "Good 'bad' news," we may call it, if we are permitted to be whimsical. Why not take it for granted that all news is merely directions for the road that we want to travel.

WHEN YOU ARE DRIVING cross-country, you come to a stop sign. You don't think that is bad news, do you? Of course it isn't. It is merely the best way of telling you that you have come to a highway, where the best way to avoid an accident is to stop till you are sure the road is clear for you to go ahead. Or you have come to a steep hill, and the safest thing for you to do is to go into second gear and go down slowly. Or maybe you have come upon a detour sign. Is that bad news? Maybe it seems so sometimes. But it simply tells you that a side road is the best way to get where you want to go. The detour and the stop may seem to delay you, but not so long as getting stuck in mud or sand, or turning back from a washed-out bridge, or having an accident would delay you. So the signs are good "bad" news.

A large part of the news we get may seem bad to us

at first. But if we will look upon it as good, it will turn out to be good. There is an old saying, "It is an ill wind that blows nobody good." It might be changed to read, truthfully, "It is an ill wind that does not blow good in the end." Paul says, "Overcome evil with good." Did you ever think of overcoming bad news with good? that is, by just seeing it as good news from the start

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man *in Christ Jesus.*
—PAUL

—surprising good news sometimes, of course, but nevertheless good. You will be astonished how suddenly and surely all bad news will be transformed into good news when you are determined to see it that way.

SOME ONE HAS SAID that we should look upon every event in life as a "heavenly messenger" sent direct to us to show us the way to go or what to do to realize our heart's desires. That is one of the wisest and best of all sayings. Calling these messengers or messages "good 'bad' news" is just a way of making the idea arresting, thought-provoking, memorable. It doesn't matter what we call news, if we see it as good. No matter what the news is, if the weather man says rain, if the letter that we looked for does not come, if the decision is against our hopes, if the bank fails, if the doctor shakes his head, just stop, look, and listen, and the real meaning of it will show itself. "Bad" news? What shall I do about it? Get still and think about it quietly! Intuition and inspiration will surely throw light upon it that will transform its whole appearance, that will open it up in beauty as the sun opens a flower.

EDITOR'S NOTE—This article will be included in Mr. Hunting's new book "Working with God," which will be released during September.

FRIENDSHIP

By ELLA POMEROY

My justice comes from the Lord, and I trust Him to regulate all my affairs

Christ in me meets only Christ in all men. Christ in you rejoices with Christ in me. Together we bless the Christ in all men

"In my father's house are many mansions." Through Christ, I am at home with all men. Christ life in me is rich, varied, and wholly joyous

WHEN WE WERE ABOUT fourteen years old, "my friend" and I signed, sealed, and delivered to each other certain articles of friendship, which friendship was to be an undying relationship between us in life and was to last through eternity. We lived at the time in the same apartment house in New York City. We went to the same school and were in the same class. Then her parents moved. What she did with her half of the contract I never knew, but mine was carefully treasured and concealed from prying eyes.

For although we were not meeting, I considered myself bound.

In the course of two or three years we met at a concert one afternoon, and I went eagerly up to her, noting her "done-up" hair, long dresses and generally adult appearance. She hardly knew me, and certainly gave me no opportunity to speak of our "friendship." And that night I tore up my paper, for I had learned a very valuable lesson—the lesson of freedom from personalities.

All this was brought to mind by a friend saying that we need more understanding of "friendship" and a better social attitude toward one another. This friend is a woman who has large and varied connections and

who is just emerging into the freedom of Spirit in which she can view all persons impartially and lovingly. So there arises an occasional question in her mind, and we discuss the subject together.

What, for instance, is a person to do when he realizes that he is in a group that may "tear him to pieces" as soon as opportunity occurs? How is one to meet abuse of motor car privileges? How can one have friends and not fall into the trifling habits of social life?

OF COURSE THESE ARE quite "worldly" questions, but we all must pass from one state and level of consciousness to another, and Truth must be of use to the beginner as well as to the advanced student. To the first question, therefore, the reply would be something as follows: You as the beloved son of our Father cannot by any chance be thrown among people who would tear any reputation to tatters, for your associates in the kingdom of heaven are incapable of such mental activities. As a son of God, thinking or seeking to think only right thoughts, you know that scandal of any sort is the beginning of that unwisdom which leads to destruction and to that blasphemy of the Holy Ghost which is the great sin.

You know that if the mind is permitted to rest in the atmosphere of scandal, the fumes and colors of that atmosphere will give odor and tincture to all the thoughts, and presently all life will come under the scandalizing influence and cease to present the appearance of joy and beauty that we know to be rightfully ours.

But you say you know this and yet find yourself constantly thrown with people of mental habits that differ from yours.

LET ME TELL YOU a story about myself. Once I was attracted to a highly intellectual, capable, and experienced woman. She was a charming talker, wise, and of unusual ability to see through and understand

people. We were both interested in a certain large corporation, and when together we would have long, absorbing talks about the personalities running the business. But one day when she had left me, I found myself holding my head and asking myself what had I been talking about! A sick feeling was running all through me, and it was intensified by the thought that so charming a woman could be so misunderstood by me as to make me feel ill. So there was another luncheon; and this time, as she went down the hall, I leaned against the doorpost looking after her in amazement that I should feel so confused, so weak. And suddenly the whole situation became clear. I was miserable because we had been talking of people, and we should not have talked about people if I had been less interested than I was! And then came a resolution to meet her once more, to control the selection of subjects for discussion, and to prove to myself that personal interests were not dominating my thought. We met and had a happy, joyous hour. But we were permanently separated in thought. She remained in the city for several months, but we naturally kept apart, and not a word of criticism had passed between us.

A right attitude in the heart will act as a sifter of personal relations. Those that do not belong will fall away, and those that upbuild the Christ expression in life will remain. There need be no fear of stripping oneself of friendly connections, of cutting oneself off from the world in which one has moved. That would not happen. But this would: You would find yourself freed from the treacherous elements in the group and associated with the true and the good. You would be able like Christ, who knew what the hearts of men are, to meet all men, talk with them without condemnation, and frequently to leave a word of love and blessing in your path; and your own particular friends would prove to be of the highest type.

We are not called upon to know what others should do or think. We are to clear our own fields, hold our own thoughts steadily toward the Christ; and to aid in evok-

ing the Christ love of men and His confidence in men, which is implanted in the depths of our hearts, we can affirm:

Christ in me meets only Christ in all men. Christ in you rejoices with Christ in me. Together we bless the Christ in all men.

TWO WOMEN WHO HAD BEEN neighbors for years each had a daughter. When old enough, the girls went to college together. The mothers had been "neighbors" in the modern sense of the word; they had lived in the same block, their backyards adjoining, and that was all they had in common. Then the girls found themselves in a large Eastern college and decided to room together. One mother had a car and a trusted chauffeur; hence, when visiting times came around the careless mother would ask to be taken along to the college town—"Since you are going anyhow and have an empty seat." Presently the request was that since there was so much room, packages might be carried and brought back, as well as passengers; and the situation reached a climax when the riding mother stayed over several days, leaving the hotel bills and the expenses of movie parties and meals in the hands of the car owner.

That story is not so extraordinary as it may appear, for this situation has been repeated ever since some folks have owned cars and others have not. It must be handled. As it is out of the question to express oneself candidly to those guilty of impositions of this sort, there must be found a way of meeting the difficulty in peace and in prayer.

There is but One who understands complete candor: the Christ within our own heart. And if we will talk over such affairs with Him, we shall find that the remedy lies in freeing ourselves from a haunting fear that some one is presently going to be unjust to us, that life is most unjustly arranged, and that we always "get the small end of the deal." The expectation of injustice is so lively with most of us that we are actually surprised when others do treat us fairly. We

anticipate ill-treatment and thereby prepare the way for it. Instead of casting up "a highway for our God," we are busy making valleys of indecision in our thinking; and so we find ourselves vacillating between notions of justice and anticipations of injustice. We must take a stand and affirm righteousness for ourselves with the intention of expressing rightness and so inviting rightness from other people. Let us recognize justice as a Christ characteristic in ourselves and in others and eagerly repeat in our heart:

My justice comes from the Lord, and I trust Him to regulate all my affairs.

THE LIFE THAT IS CALLED "social" life is, I believe, mainly a myth. We have a vague notion that there are people who devote themselves to luncheons, parties, dinners, and dances, finishing off every event at the bridge table. But of all your acquaintances, how many do you know who live that way or even desire to do it? Human beings are interested in real activities and give only occasional and brief intervals to sheer idleness. And it is well for us to remember this, because it relieves us of the notion that your friends will not enjoy us if we show any interest in the more serious things of life. Certain of our acquaintances will like us on our serious side; others will like different aspects of our mind, and so our friends will be varied and will always carry freshness with them just because they stir various lines of our thought.

We meet people who prefer to have us talk; others prefer to do the talking. One talks religion, another philosophy. And if we arrange or are caught in "social" gatherings, we can always find points of contact with the marvelous variety of minds produced by our Father.

ONE TIME I KNEW a delightful young woman who desired to be a singer. She was studying faithfully and found no effort too difficult to make in her chosen field. But she was also caught in the social web of

her city and felt that she must attend a great many parties, dinners, and dances. She began to think about the actual and vivid presence of the Christ within her, and surprised me one day by saying, "You once said that our tastes would change. Mine have. I can hardly tolerate the bridge table and the unnecessary dinners. What am I to do?" The answer was "Know that you are in the right place at the right time, and leave it with the Father to work out." And that young woman is now a banner student in an Eastern university, devoting her major time to psychology with a view to doing psychiatric work.

Again, we are not required to pass judgment upon situations or occupations or even upon pleasures. The Christ power within each one will guide him through all sorts of mazes or confusions and will bring to each of us the circumstances in which he can best express power from on high. So instead of rebelling against the business life, or the social life, or the home life, we can best serve the Master's ends and establish content in ourselves by realizing,

"In my father's house are many mansions." Through Christ, I am at home with all men. Christ life in me is rich, varied, and wholly joyous.

WHAT WAS JESUS' ATTITUDE toward His friends? He used that word when He said to His disciples, "I have called you friends"; and His association with those whom He had called was close and constant. They were men of different qualities of mind, different aspirations, and He permitted each man to express himself in his own way. He allowed each man all the time he needed in which to find himself, forcing no man's development or attitude. He trusted them completely, for He knew well that He had called them. When they carried tales about the Pharisees, He listened quietly; when they reproved Him, He continued to be mild and loving; and when they questioned Him why He did not speak plainly but was forever using parables, He told them that they alone were able to understand

the mysteries of God without the trappings of the fancy. Sometimes they did not understand Him at all and demanded explanations, which He gave. And He let them do many things for Him without His oversight.

Are we to suppose that those men were perfected through their association with Him? That they were altogether free from ordinary human failings? History has made no such claim; and we know from our own experience that more than three years are required to change us completely! Yet knowing that He was leaving His teaching, His name, in their hands, He could have infinite patience with them and could trust them.

Meditation upon Jesus Christ as the Great Friend helps us to meet all the occasions on which human friendship or its ideals may be tried. Even when He had asked them to wait for Him and they had yet gone to sleep, He remained peaceful and loving in His own soul. And the wonder of our age is this: We have learned how to establish in ourselves His habit of mind, His peace! "I have called you friends," He says to us and just as we endeavor to rise to the ideal that is held in the mind of our closest friend on earth, so we dare to think of the ideal held in the mind of Jesus Christ as He looks at His brothers and chooses them as His associates. "I chose you," He says. And we are deeply moved with joy and thanksgiving at the thought.

We are His friends, He is our Friend, and between us there exists perfect understanding and coöperation. As we are willing to let Him use the channels of our living, He fills those channels with Himself, with His peace, His love. And He will overflow the old banks, making new channels of beauty and delight.

As the old channels of our living are enlarged and purified, we find that the situations that formerly caused us serious discomfort are disappearing and more than that, have lost their hold on our imagination. Welcomed by the Christ as we are, permitted to share in overcoming the world and to enjoy the kingdom of

heaven here and now, our attention is engrossed by "these things" and old river beds of thought are forgotten and dismissed. We rise to new heights, new majesties of expression, and are overjoyed to find ourselves again in "that country from which we came forth"—the kingdom of God.

Twenty Great Short Stories of THE BIBLE

The Bible is one of the greatest collections of short stories in the world. With the "Arabian Nights" and the "Decameron" it forms a literary heritage out of which the modern short story has developed. New Testament parables such as "The Good Samaritan" foreshadow the modern short short story.

So rich is the Bible in literary treasure that any attempt to list the best stories in it leads to great differences of opinion. This list was compiled by James S. Stevens for his critical volume "The English Bible":

1. Joseph. *Genesis 37:48.*
2. Balaam and Balak. *Numbers 22:24.*
3. The Capture of Jericho. *Joshua 6.*
4. The Wars of Gideon. *Judges 6-8.*
5. Jephthah's Daughter. *Judges 11.*
6. Samson. *Judges 14-16.*
7. Ruth. (The whole book.)
8. David and Goliath. *I Samuel 17.*
9. David and Jonathan. *I Samuel 18-20.*
10. Elijah and the Prophets of Baal. *I Kings 18.*
11. Naboth's Vineyard. *I Kings 21.*
12. The Ascension of Elijah. *II Kings 2.*
13. Esther. (The whole book.)
14. The Three Hebrew Children. *Daniel 3.*
15. Daniel in the Lion's Den. *Daniel 6.*
16. Jonah. (The whole book.)
17. The Good Samaritan. *Luke 10:25-37*
18. The Prodigal Son. *Luke 15:11-32.*
19. The Lame Man of Bethesda. *John 5:1-9.*
20. The Shipwreck of Paul. *Acts 27.*

—The Golden Book

IT IS A COMFORT—

To meet people—

Who preach but little and practice much

Who act their part well from choice and not from duty.

Who fully appreciate themselves bu never boast of themselves.

Who do not tell you that your day o adversity will also come.

Who find more pleasure in being plea ant than in recounting what is unpleasan

Who believe that most things are poss ble, and are ready to give encouragemen to everybody.

Who do not claim to be good, but prov by their actions that they are.

Who think that sound doctrine shou be lived more and talked less.

Who never tell you that you look b but help you to forget it.

Who do not tell you how many ailmen they have had during the last forty year

Who do not speculate as to the numb of troubles they expect to have during t next ten years.

Who do not think you ought to look like a funeral because some one is sick in the family.

Who do not tell you that you ought to be cheerful, but instead make you feel that way.

Who take no interest whatever in the shortcomings of others.

Who have forgotten how to sigh and who believe that it is natural to smile.

Who admit their mistakes, but never blame them on somebody else.

Who look younger than their years and brighter than their circumstances.

Who never ask you what you believe, but take a personal interest in what you intend to do.

Who can see more good things in the world than they can find time to talk about.

Who do not discourage the sunshine by the belief that it may rain tomorrow.

Who can talk health, happiness, and prosperity without appearing to do so.

Who can live the part, act the part, and look the part without claiming to be the part.—*Eternal Progress.*

Old Thoughts for New

A True Story

By RUTH WARE

Part I

I KNOW A WOMAN who made over herself, her family and her fortune from what they were to what she wanted them to be. As one friend said to her, "I worked like magic."

Certainly this woman used two powerful "fairy wands" to work her wonders. They were the wands that lie within your grasp this instant. They were the wand of thoughts and the wand of words.

I am a writer. It is to my interest to be interested in others and sometimes to ask seemingly impudent questions. That is how I got interested in Mrs. Good hue. Which isn't her name.

We met at a tea given by a writer friend of mine. We sat together at first exchanging polite conventionalities. But the woman was so unhappy, so utterly dejected that I could not help sensing it. It was a gay party, with much laughter and delightful music. One this woman seemed out of harmony with the whole

When I could stand it no longer, I blurted out "What's the matter with you? Why aren't you enjoying yourself?"

"Enjoy myself? I hate myself! Shouldn't have come. I'm out of place——"

It is my practice silently to deny negative thoughts spoken aloud in my presence. This time however I spoke up, "No," I said, "you are never out of your place. All places are God's places; all places are good

She stared at me curiously; then said, "What I mean is, I am miserable. I don't get to come to such affairs often, though I'd love to. I've always wanted things like this, friends, lovely home, happiness——

"Well," I reminded her, "you're here. Why not enjoy it?"

"I'm unhappy thinking it will soon be over. I'll have to go home to dishes, dust mops, and the children."

"At the stroke of twelve," I said, entering into her mood, "Cinderella must go and the golden coach will turn back to a pumpkin!"

"Worse," she murmured. "There will be no fairy godmother again! Mrs. C—— invited me this time. But I can't return the courtesy, so naturally I won't be invited here again. Don't you envy her this beautiful home?"

The last remark I ignored for the time being. "Why can't you invite her?" I pursued. I was interested in her, and already wishing that I could help.

"You don't understand. You'd have to see my home, my family. This is the only dress that I can appear in, in public, and this is my last pair of hose without holes or mends!"

"All except those in your Father's storehouse," I said quietly.

She frowned at me a bewildered second. "My father has no store."

"I mean your heavenly Father," I said.

WE SAT SILENT A MOMENT listening to the happiness all around us. Some one began singing the popular air with the line "Joy finds us after all."

The woman beside me had nervously twisted her handkerchief into a knot and the tears had slipped under her lids as the singer finished.

"Joy," she mumbled. "How can they talk about joy when there's nothing but bills, bad health, unhappiness, and monotony for most of us. There can be no joy without a lot of money!"

I did not answer aloud, but silently declared her to be a child of God and therefore possessing perfect peace, harmony, happiness, and prosperity.

In the midst of my silent affirmation she turned to me abruptly and put her hand on my arm. After a mo-

ment she said, "Please come and see me. Tell me more about this, whatever it is you know. For your happiness is real. I can see that. I'd like to know how you manage your life."

I hesitated. I did not know when I could go. All my days and evenings are so full of my family and my work. She had stretched forth her hand asking. We all know that there is always time to do good.

"One day next week?" I said.

"Oh," she cried, "let's not put it off. Something will happen. You'll never come. Something always happens to my plans. I've got so I don't even expect them to work out!"

"In that case," I said, "the surprise would be if they did!"

IT ENDED IN my driving her home. She had come on the interurban street car. We left soon after our conversation and drove slowly to the country.

I told her of my own experience with Truth and the Unity teachings, of the problems I had overcome, and how I relied on the help of Truth every day. She was so desperately unhappy that she was hungry for knowledge of how to change her seeming condition.

As we drove along she told me her troubles, ranging from health to happiness. When we finally got to her little ranch home I could understand her still better, and knew why she did not want guests.

"You see," she said, throwing out her hand in despair, "how could I invite any one to this? In the city we had a nice home, but here——"

At the risk of losing the friendship that was budding I said, "I know the state of your thoughts by the appearance of your home. It is like yourself. No wonder you are ashamed."

She looked as though seeing for the first time the sagging unpainted fence, the gate hanging from broken hinges, rags and papers scattered about. The lawn and flowers were unkempt though they should have been at their best on this bright May day. Even the

dog looked shabby and lazy.

The woman started to blame her husband, her children, her lack of time, money, and health. I stopped her in the middle of a sentence. "The trouble is within you, just as your salvation is within you."

I took from the pocket of my car some Truth literature, always kept there for the unexpected idle moment.

WE WENT INTO the house. The ashes lay thick in the unused fireplace. Papers and clothing were scattered about on the furniture and the floor. Little garments lay where the children had discarded them when dressing for school.

The woman grabbed nervously at the few things near at hand, but I took her arm and asked her to sit down. "If we take care of the disorder internally," I said, "the external will take care of itself."

For two hours we studied her problems, talked. Her troubles were many: the children often ill, no friends, not enough money, the house too small and inconvenient, the neighbors unfriendly, one, an old maid, crazy—from the way she behaved!

But the suffering woman was so eager to learn that it was a pleasure to help her. Is not that always true in life? We want most to help those who want to help themselves. Finally we worked out an affirmation that seemed to cover her needs: *"I now have peace and plenty, health and happiness."*

When I rose to go, she said, "Let me see if I have it straight. In my right hand is the wand of thoughts. In my left is the magic wand of words."

"And you are never again to feel sorry for yourself," I reminded her. "Every thought reflects itself in your life. Therefore do things, think things, be and say things that you can admire. Remember, if you want anything, just say the word. The Christ in you will bring it into manifestation. If you don't want anything, do not say it. For thoughts and words are things."

As we stood at the door her little girl came home from school. She looked tired and dejected, as though the very act of entering this inharmonious home bore heavily upon her. I could readily understand why.

"How is your cold?" the mother began.

"Say only what you want to appear!" I cautioned.

"Oh, I will," she whispered and proved it. "Change your clothes, hang them up, and come back. We will make a lovely flower garden," she amended. The child smiled and ran eagerly to do the bidding.

At the car Mrs. Goodhue turned suddenly and called back, "Wait. I'll get you some eggs and vegetables, you saved me carfare coming home."

"That was my pleasure," I called. But she was already in the house. She brought the eggs and vegetables and said:

"You might as well have them. Can't sell them anyhow." Her face had clouded again.

"You mean," I interrupted, "that you have such a bountiful supply of all good things that you are willing to share your plenty with me; you have more than you can use."

" 'Good measure, pressed down, running over,' " she said, and her face lighted once more.

Impulsively I took paper and pencil from my purse and scribbled some lines on it that came to my mind as I sat there:

"You can build your life anew,
You can make your dreams come true
With faith and prayer. It's up to you,
So see then that you do it!"

"There," I said handing it to her, "it is not good poetry, but it is excellent advice. Try it. And remember to give thanks first."

I drove away promising to see her one week from that day. But she did not wait that long. On the fifth day I came in to find a telephone message that urged me to come out at once if I possibly could.

(To be continued)

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, SEPTEMBER 2, 1934.

Unity Subject—*Fundamentals of Right Living.*

International Subject—*Micah Champions the Oppressed.*—Micah 6:1-12.

1. Hear ye now what Jehovah saith: Arise, contend thou before the mountains, and let the hills hear thy voice.

2. Hear, O ye mountains, Jehovah's controversy, and ye enduring foundations of the earth; for Jehovah hath a controversy with his people, and he will contend with Israel.

3. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage; and I sent before thee Moses, Aaron, and Miriam.

5. O my people, remember now what Balak king of Moab devised, and what Balaam the son of Beor answered him; *remember* from Shittim unto Gilgal, that ye may know the righteous acts of Jehovah.

6. Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old?

7. Will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

8. He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

9. The voice of Jehovah crieth unto the city, and *the man* of wisdom will see thy name: hear ye the rod, and who hath appointed it.

10. Are there yet treasures of wickedness in the house of the wicked, and a scant measure that is abominable?

11. Shall I be pure with wicked balances, and with a bag of deceitful weights?

12. For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

GOLDEN TEXT—*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*—Micah 6:8.

SILENT PRAYER—*I seek in all my thoughts and ways to express the Christ standard of right and honor.*

The more enlightened the age in which one lives the greater reason one has to expect a full measure of public spirit in one's contemporaries. One expects too an efficient system of government administered by loyal and devoted officials who are representative of an intelligent public interest and public opinion. An enlightened age is one in which the white light of Truth is seen in all that makes a people and their country truly great and powerful.

We are accustomed to thinking of the twentieth century, especially of the immediate present, as the most enlightened period in the world's history. But when we apply the measuring stick of results in successful citizenship, loyal, unselfish public service, and satisfactory internal conditions in our country, we are compelled to confess, in strict honesty, that the yardage falls short of the required length. Graft and corruption are not new or exclusive products of our time or of our political system. As far back as the time of Micah they were rampant in city government when

unscrupulous men gained control. Violence was the order of the day then as now, when kidnaping, rum-running, and racketeering have all but desolated our land. A remedy that can be applied at once and thoroughly will save our civilization from decay. Micah's counsel is needed as much now as it was twenty-six hundred years ago, if we will but heed it.

The meaning of Micah is "Who is like unto Jehovah?" The word represents man's individual consciousness awakening to the truth of his being, to the fact that in his real, true, inner self he is like God; that being made in the image and likeness of God, he is endowed with all the possibilities that he can realize through the development of his spiritual powers. Life, love, wisdom, intelligence, faith, strength, power —all that God is and has—may be made his also.

When man begins to understand what he really is, the light of Spirit often shows him many errors that he must put away before he can express and manifest ideas in accordance with Truth. "But all things when they are reproved are made manifest by the light: for everything that is made manifest is light." In the Authorized Version the latter part of this verse reads, "For whatsoever doth make manifest is light." Prophetic spiritual vision (the prophet) in us reveals to us the results of error and what will surely follow if error is allowed to continue. It continually admonishes us to surrender self-seeking in order to lay hold of higher standards of thinking and living.

The uselessness of continuing in an evil course of conduct and attempting to gloss over one's misdeeds by a show of goodness and honesty is made quite clear by Micah. No sacrifice of externals, no form of religious worship, and no mere conformity to accepted standards in appearance can counteract the inharmonies that must result from continued unfair dealing.

Some months ago one of the standard magazines published a letter from a boy almost through high

school and ready to choose his lifework. He wanted to be a lawyer, but his mother thought the law a "crooked profession." The boy said he would prefer to be honest if honesty "pays," but that he had noticed that it doesn't pay. The most successful man in his town had become rich through selling short weight, and had bribed himself into political office. Still he was well liked by every one and respected, while the boy's father, poor all his life but honesty personified, was held in slight esteem. What the young man wanted above all was success, and he asked the editor whether, in his place, he would not be a bit crooked; not enough to make himself suspected or disliked, but enough to gain his end.

The fact that such a letter could appear in a first-class magazine shows that ethical and moral principles are being questioned today more openly than ever before. Before it will adopt a principle the present generation must be convinced that "it works" or "pays." Practical results are the criterion of desirability in every system of conduct. But to the one who wishes to become Christlike, thorough honesty in his dealings with others and honesty with himself are fundamental. No formal compliance with law or custom can take the place of an honest, just, kind, and really humble consciousness expressing itself always in the manner of the Christ. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? These words might have been written only yesterday as a rule for solving today's problems, so perfectly do they apply. "Wicked balances," "deceitful weights," "scant measure," are tokens of injustice, unkindness, pride, arrogance. These have no place in the life that is dedicated to spiritual ends.

"The city" in this lesson has reference to Jerusalem, which represents the heart of man. The heart requires spiritual expression, but this may be stifled in favor of evils that defile the man. The statement

"The voice of Jehovah crieth unto the city" implies that the Christ Spirit in man seeks earnestly, in marked ways, to draw the attention of the deep thoughts of the heart, or the subconsciousness, to Truth. *"The man of* wisdom will see thy name" may be said to express the fact that the higher self or spiritual I AM in man perceives the true character of the ideal that is set before him. "The rod" signifies the inharmonious reaping, the bondage to materiality which is the result of giving way to such errors as are mentioned in the lesson. This reaping comes about according to law. The law is often spoken of in the Old Testament as Jehovah or the Lord.

QUESTIONS

1. Give some of the signs of an enlightened age. Does the present age measure up to this definition?
2. Is Micah's teaching as much needed today as when he first gave it?
3. What does the name Micah represent?
4. Of what practical use to us is prophetic spiritual vision in our everyday life?
5. What is fundamental to one who wishes to become Christlike?
6. Explain the statement "The voice of Jehovah crieth unto the city."
7. How is the law often spoken of in the Old Testament?

LESSON 11, SEPTEMBER 9, 1934.

Unity Subject—*From Materialism to Spiritual Consciousness.*

International Subject—*Hezekiah Leads His People Back to God.*—II Chron. 30:1-9, 13.

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel.
2. For the king had taken counsel, and his princes, and

all the assembly in Jerusalem, to keep the passover in the second month.

3. For they could not keep it at that time, because the priests had not sanctified themselves in sufficient number, neither had the people gathered themselves together to Jerusalem.

4. And the thing was right in the eyes of the king and of all the assembly.

5. So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto Jehovah, the God of Israel, at Jerusalem: for they had not kept it in great numbers in such sort as it is written.

6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto Jehovah, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria.

7. And be not ye like your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, so that he gave them up to desolation, as ye see.

8. Now be ye not stiffnecked, as your fathers were; but yield yourselves unto Jehovah, and enter into his sanctuary, which he hath sanctified for ever, and serve Jehovah your God, that his fierce anger may turn away from you.

9. For if ye turn again unto Jehovah, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great assembly.

GOLDEN TEXT—*God is gracious and merciful.*—II Chron. 30:9.

SILENT PRAYER—*I use diligence to keep my heart right with God.*

In the study of things pertaining to religion, we should keep in mind the three activities of conscious-

ness—spiritual, psychical, and physical. The spiritual is the realm of absolute principles, the psychical the realm of thought images, and the physical, the realm of the manifestation of both principles and thoughts. The well-balanced, thoroughly developed man, of whom Jesus is the type, comprehends and consciously adjusts himself to spirit, soul, and body as a whole, and thereby fulfills the law of his being. These are the symbolical "three days" of the resurrection of the Son of man. Those who are on the way to this attainment have various experiences, which are symbolically set forth in the Scriptures.

The Children of Israel, at the period with which this lesson deals, were in a state of general idolatry, drunkenness, oppression, and widespread neglect of true religious worship. The brazen altars of Baal had been set up in the sacred Temple. The people were following the psychical and material instead of the spiritual, and as a result national weakness was everywhere apparent. They were paying heavy yearly tribute to the Assyrians to keep peace with them, and were taxed beyond endurance. Such a condition, in degree, arises in every age in which materialism is allowed to crowd out of mind consideration of spiritual things. Our present age is materialistic and gives comparatively little thought to religion. Every one who has lost sight of the true God and is swamped in an ocean of materiality may study this text with profit.

Those who are strong in I AM power have the remedy for the evils here described ready to their hand. Hezekiah's name means "Jehovah has strengthened." Human strength is too weak to carry out complete reforms; but there is a king who receives his strength from God, and his name is Jehovah, the supreme I AM expressed in man. As Jesus, in working His miracles of increase, always began with what was at hand as a nucleus, so we must begin the cleansing process with the mind and the body. It required many days to carry out the unclean things that were in the Temple. So it may require many efforts on our part to purify our

mind and body sufficiently to enable us to enter into the right spirit to do the regenerative work before us. There are some who think it necessary to cleanse the mind only, leaving the body to take care of itself, but Truth reveals that we must fulfill the law of purity on all three planes of being. Whoever defiles his body with impure thoughts, lustful passions, or unfit food will find his progress retarded at some point. All the forces of mind and body must be harmonized. "The thing was right in the eyes of the king and of all the assembly." Only when such harmony is gained can the I AM succeed in its restorative work.

We realize that the eternal Spirit is without variableness or shadow cast by turning. Therefore if we would be relieved of all our distresses, we know that it is we who must turn towards the true values and cease to treasure material thoughts and things. "Turn again unto Jehovah . . . that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria. . . . For if ye turn again unto Jehovah, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." One turning is sufficient, namely, the turning that we ourselves take in our own heart. The good that follows overflows our own life and influences the lives of all who are related to us by the bond of love. God is the same yesterday, today, and forever, and those who seek Him faithfully find Him available and sufficient to their every need.

The burnt offerings of bullocks and sheep on the altar represent the transmutation of the physical forces into forces of the next higher plane of action. This process of bodily refinement takes place in those who follow Jesus in the regeneration. The altar represents that mental state in which we are willing to give up the lower to the higher, the personal to the impersonal, the animal to God. The life forces are legion, and these

must all be sacrificed upon the altar by the priests and Levites (our natural religious tendencies) after they have sanctified themselves and made themselves ready to fulfill their high office. We must dedicate ourselves unreservedly to the development of our inmost nature, until it becomes the outmost.

True self-expression is learned by entering into the sanctuary of God, the central calm of the soul, and there aspiring towards God in the cause of Truth. When, because of a sincere desire for spiritual things, man lifts up his mind, he experiences a freeing of all the forces of the body, and a rejuvenating process begins. Then there is rejoicing in the whole man, and he sings praises unto the Lord ("*singing* with loud instruments unto Jehovah"). When man gains this blessed realization his voice is heard by the Lord, and his prayers ascend "even unto heaven."

QUESTIONS

1. Define the threefold activity of consciousness. Does the study of religion rightly influence all three phases of man's individual life?

2. Explain the "three days" of the resurrection of the Son of man, in this connection.

3. Name some of the underlying causes of weakness in a nation or a people.

4. Give the meaning of Hezekiah and show in what way the power that he represents may be used to reform man.

5. Why is the harmonizing of the three phases or planes of man's being important to the work of regeneration?

6. What do the burnt offerings of bullocks and sheep on the altar represent?

LESSON 12, SEPTEMBER 16, 1934.

Unity Subject—*Learning to Do Well.*

International Subject—*Isaiah Contrasts False and True Worship.*—Isa. 1:10-20.

10. Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11. What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12. When ye come to appear before me, who hath required this at your hand, to trample my courts?

13. Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting.

14. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them.

15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17. Learn to do well; seek justice, relieve the oppressed. judge the fatherless, plead for the widow.

18. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19. If ye be willing and obedient, ye shall eat the good of the land:

20. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it.

GOLDEN TEXT—

Who shall ascend into the hill of Jehovah
And who shall stand in his holy place?
He that hath clean hands, and a pure heart.
—Psalms 24:3, 4.

SILENT PRAYER—*I worship God in spirit and truth by expressing spiritual understanding thought, word, and deed.*

In childhood, memorizing the rules of arithmetic is a simple enough matter, but learning to apply these abstract principles to concrete problems and to solve

the latter correctly is not so easy. Yet not until the child can use a rule so as to "work an example" intelligently can he be said to understand the mathematical principle for which the rule stands. It is the same in mature life. Most of us know the fundamental principles of life, and the moral and ethical precepts that express them, but when it comes to conduct, behavior, overt acts, we often find it difficult to apply the rules governing success in these lines. Recognizing right in theory is much easier than doing right in practice.

In the lesson for today Isaiah likens Jerusalem and Judah to Sodom and Gomorrah, two cities of the plain destroyed thousands of years before. Sodom means "place of lime; burning; secret intrigues." The name represents the lowest form of desire hidden in the depths of man's nature. Gomorrah means "tyranny; oppression," and signifies that state of mind in man which is adverse to the law of Spirit. Thus had Judah, God's people (signifying man's higher thought forces), fallen into error from which it must be purified thoroughly by fire.

Nevertheless, there is good remaining in Judah, and it is to this that Isaiah ("Jehovah is salvation") appeals in his effort to have the Children of Israel cease observing the mere forms and ceremonies of religion, and instead have them apply in practice the life principles. Isaiah symbolizes that in us which discerns the reality or real character of spiritual man and fearlessly proclaims it. Before reality can be made clear, however, the hold of formalism must be struck off man and he must be free to see what really counts as loyalty and devotion to God.

Over and over in the books of the prophets we are told, in language so plain that it cannot be misunderstood, that God is approached and His being realized only through real obedience and worship of the heart. Real obedience involves man's social as well as his ascetic tendencies.

The pointlessness of observing forms that have lost their meaning and significance through our failure to use in our everyday life the principles that lie beneath them, is well illustrated by the effort man sometimes makes to achieve individual without regard to social salvation. Individual salvation is but the halfway marker on the road to the kingdom of heaven. Social salvation is the second half, and unless one covers both one does not go the whole way.

Learning to do well is a study worthy of our ceaseless effort, our planned and systematized thinking, the use of our valuable time. To "seek justice, relieve the oppressed, judge the fatherless, plead for the widow" is to work faithfully, without self-centeredness, towards what one modern writer calls "this world-wide love—an intense passion for the true well-being of all one's fellows," not as a proof of missionary zeal but as a test of individual progress. "We know that we have passed out of death into life, because we love the brethren." The modern writer just mentioned says again that to Jesus the kingdom of God was "a society of souls each lost to self in a perfect devotion to all others whatsoever and hence to the perfect society of man. That is the salvation of the individual and its appropriate tests of genuineness are the tests of social interest and devotion."

Divine reasonableness is a state of mind instantly recognizable in all ages as right and good. The prophet Micah, in the lesson of September 2, wrote, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" For thousands of years men have known what was right, but through lack of application not all know even now, how to do right. Willingness to do right and obedience to the law, the actual using of the principles of right in daily practice, bring one into harmony with the divine purpose for mankind; whereas refusal to make the best use of what one knows sets

one at variance with the law of God, so that one is "devoured with the sword."

To be out of harmony with the law is to be among the "unpossessed." A critic, reviewing the book "The Unpossessed," published this year, calls it a story "of the mad whirl of irresponsible and pointless living, tragic because those in it do not recognize the essential realities they would cherish if manners had not brought about this rootless living." Manners, like formalism in religion, can make life meaningless to man. To give meaning and point to life, it is necessary to hold fast to the principles that lend it significance. In order to know God and dwell in His kingdom, we must live up to the best that we know; for in this course divine wisdom is to be found.

The subjects of music, engineering, domestic science, and mathematics require much study before they can be fully understood and mastered. Knowing what is right and willing always to do right is quite as important as any of these, and is worthy of as careful study. Mastering a subject requires that one devote oneself to it, think of it, dream of it heart and soul, until understanding comes. Learning to do well yields to similar treatment.

QUESTIONS

1. Which is easier, to recognize what is right or to do right?

2. What is the significance of Sodom and Gomorrah in the text of this lesson?

3. Give the meaning of the name Isaiah, and explain its metaphysical implications.

4. Trace the relation between individual and social salvation.

5. What is your conception of divine reasonableness?

6. What course reveals divine wisdom in connection with learning to do well?

Lesson 13, September 23, 1934.

Unity Subject—*A Demonstration of the Power of Spirit.*

International Subject—*Isaiah Counsels Rulers.*—Isa. 31:1-9; 37:36, 37.

1. Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah!

2. Yet he also is wise, and will bring evil, and will not call back his words, but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3. Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together.

4. For thus saith Jehovah unto me, As the lion and the young lion growling over his prey, if a multitude of shepherds be called forth against him, will not be dismayed at their voice, nor abase himself for the noise of them: so will Jehovah of hosts come down to fight upon mount Zion, and upon the hill thereof.

5. As birds hovering, so will Jehovah of hosts protect Jerusalem; he will protect and deliver *it*, he will pass over and preserve *it*.

6. Turn ye unto him from whom ye have deeply revolted, O children of Israel.

7. For in that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8. And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him; and he shall flee from the sword, and his young men shall become subject to taskwork.

9. And his rock shall pass away by reason of terror, and his princes shall be dismayed at the ensign, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem.

36. And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies.

37. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

GOLDEN TEXT—*Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.*—Isa. 26:3.

SILENT PRAYER—*I rely upon the Spirit of God within me to cope with my problems and emergencies.*

According to ancient proverb, in a multitude of counselors there is safety, or as the modern version expresses it, there is safety in numbers. This material philosophy is in direct contradiction of the experience that comes to one by way of spiritual Truth. Mere numbers, lacking the power of spiritual conviction, are of little importance, whereas the faith that one's efforts are reënforced by the power of the Most High brings invincible courage. Gideon's three hundred men, selected out of the original thirty-odd thousand, scattered the host of the Midianites that were "as locusts for multitude," because the battle cry "The sword of Jehovah and of Gideon" made them supremely fearless.

The material consciousness (Egypt) is a deceptive guide. Those who go down into the realm of material thought for help, that rely on mere physical vitality (horses) to carry them through to safety, are doomed to disappointment. Those who trust in chariots (the body activities) because these subconscious forces seem unfailingly constant deceive themselves. He who would realize true strength and power to bring his good to pass must keep in mind the Holy One of Israel (the highest concept of the spiritual life) in the midst of him.

No common bond exists between materiality and spirituality. When the one enters the other goes out of mind. The two cannot exist together. "The Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and

he that is helped shall fall, and they shall be consumed together." The ditch is heaped high with such helpers and helped—blind all alike. Those who can point out the path plainly have had their inner eyes opened to discern good from evil, and their hearts turned to love the good and leave the evil to disappear of itself.

We stumble when we come upon a situation with which we are incapable of dealing. Usually we try first to meet it in our own strength, but we find this insufficient to our need. Our age, in common with all other ages in history, is filled with unsolved problems and half-worked puzzles. Until man finds the full solution to these, until he fits all the pieces into the puzzle of existence, he will have no real understanding of his own destiny. Full understanding cannot be gained through material channels, for these are not connected with the higher nature of man.

Zion ("landmark; monument; fortress") represents the spiritual consciousness, and Jerusalem means "habitation of peace." When we definitely seek spiritual consciousness, nothing can deprive us of the peace of mind that rewards such a quest. "The lion and the young lion growling over his prey" cause all who would attack them to keep at a safe distance. The spiritual consciousness, when we enter into it, likewise keeps material demands from encroaching upon us, regardless of their apparent insistence. Upon Mount Zion, the highest peak of attainment on the inner plane, we are safe from attack. The Children of Israel represent the thoughts in us that belong to this high consciousness. They are that in us which is always trying to follow the leading of divine law; our spiritual thoughts, the thoughts that pertain to the real and enduring ideas upon which man and the universe are founded. The divine law protects such thoughts, just as birds, hovering, protect their young from cold and storm.

The Assyrians represent the Gentile or unspiritual realm of thought, and Sennacherib ("bramble of de-

struction") is its head. This ruling thought on the sense-reasoning plane of consciousness in man would destroy all spiritual growth and development if allowed free rein. But when we turn resolutely toward the divine law and cultivate a taste for the things of God, sense reasoning falls of its own weight. We do not need to fight for spiritual consciousness, but we do need to work for it and cultivate it without ceasing. The fire that is in Zion is the living enthusiasm of a spiritual ideal in the heart, and the furnace in Jerusalem is the purpose toward peace that each one must keep, a burning issue, in mind day by day.

When we try to demonstrate the power of Spirit in our life, we cease to rely on material things. Silver and gold that we have made by the work of our hands no longer are our idols. We work with our hands still, because we realize that in such labor there is a blessing that we cannot afford to let escape us. But we trust God to keep us, and not the work of our hands, because our mind is stayed on Him, not on materiality. When we make this adjustment of our thought life the "angel of Jehovah" or the active power of spiritual consciousness wipes out the entire unspiritual realm of thought that had threatened to hold us in bondage. "The Assyrians a hundred and fourscore and five thousand" (an unlimited number of sense inhibitions) become as though they had never been.

To the casual observer or thinker the material forces appear more powerful than the spiritual, and as we look over the human family, material thoughts seem to predominate. When we attempt to live an independent spiritual life in the face of apparently unconquerable material forces, the material forces come down on us "like the wolf on the fold." They give evidence of their seeming success everywhere until we are appalled. But the forces of the invisible and all-powerful formless One are brought into action through meditation, faith, and prayer, and materiality loses its hold upon us. We become free in mind, body, and soul,

and when we have achieved this trinity of freedom we know ourselves to be sons of God.

QUESTIONS

1. Is our greatest safety in numbers or in the One?

2. Explain what is meant by going down into Egypt for help, relying on horses, and trusting in chariots.

3. What is the cause of stumbling, and what is the remedy?

4. Give the meaning of the name Zion; the name Jerusalem.

5. What do the Children of Israel represent in today's lesson? the Assyrians?

6. Does the "fire . . . in Zion" and the "furnace in Jerusalem" hold any meaning for us?

7. How are the forces of the invisible and all-powerful One brought into action?

LESSON 14, SEPTEMBER 30, 1934.

Unity Subject—*God Is Life.*

International Subject—*Review: God in Hebrew History.*

GOLDEN TEXT—*Thy kingdom is an everlasting kingdom.*—Psalms 145:13.

SILENT PRAYER—*Through Christ I am alive forevermore.*

Down the ages, more or less constantly, God consciousness has been the distinguishing trait of the Children of Israel. Their history shows that in times of prosperity they lost contact with God and became material-minded. But when reverses and calamities overtook them, they again sought to reënforce their powerlessness with the exhaustless might of a remembered Jehovah. Men of all races, in the crises of life, turn their thoughts in like manner to their conception of a higher power, and seek to become conscious of God. The lessons of this quarter deal with God conscious-

ness from various angles, notably from that of the prophet, which holds before us the unfailing sequence of cause and effect.

Nothing else gives one so much power to accomplish what one undertakes as the mind that is unified. Conversely, nothing defeats accomplishment more surely than the divided mind. Lesson 1 is devoted to a consideration of this undesirable state. Even in the mild form of indecision in minor matters, the divided mind makes for poverty of the inner life, especially if the uncertainty is due to a struggle between the sense nature and the better self. The wholeness and perfection of the life that is keyed to harmony is symbolized in this lesson by the new garment of Ahijah, while Rehoboam and Jeroboam represent the sense nature and the contentious thought forces of man, each struggling for supremacy.

Lesson 2 elaborates the principle of the unchanging nature of God, and shows that the power to protect the life forces resides in man's true self. "Jehovah is with you, while ye are with him." The initiative in the matter of entering into God consciousness is man's. The subjective energies are under the direction of a healing power that we think of as nature and that is represented in the text as King Asa. The continual conflict between the sense life and the life that has its springs in Spirit is outpictured in this lesson by the war between the army of King Asa and that of the Ethiopian.

In Lesson 3 we find a description of the work of the I AM. This little understood but very real part of man is represented by Elijah, meaning "Jehovah a God." Materiality and sensuality would destroy man, but his spiritual nature, seeking to save his soul alive, withdraws from contact with lower forces, turns within, and concentrates on the upbuilding and enlightening of his subjective powers. "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith . . . And it shall be, that thou shalt drink of

the brook." Cherith symbolizes the subjective life forces in individual consciousness, and the east refers to the within. The I AM is truly obedient to the will of God, but denies every claim of sense. Elijah, when Jezebel threatened to kill him, "arose, and went for his life," but once beyond her reach "he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life." Without even knowing always what the will of God is, the I AM is submissive to this supreme power.

The still small voice is the subject of Lesson 4. Enthusiasm for an ideal has been the means of bringing unmeasured blessings to the world, but even so domination by an ideal is not to be desired. Man himself must dominate life, using the ideal as a goal of progress. In the still small voice within the soul he finds God, and is able to set his life in order by the intuitive truth thus gained.

Speaking the truth without fear or favor is the theme of Lesson 5. Expediency, policy, diplomacy—all these are negative reactions to social experience, dictated by fear. To be fearless is to be true, and to be true is to follow faithfully the leading of intuition.

Lesson 6 deals with the law of increase. This law requires a nucleus on which to work. Elisha ("God is rich"), as Jesus was to do later, worked his miracles of increase by beginning with what was already on hand, and seeing it acted upon by divine law. Proofs of the limitless nature of divine substance are on every hand.

Justice or the social consciousness is the subject of Lesson 7. Conscience, represented by Amos ("burden; load"), determines the degree of one's accountability. He who knows that goodness consists in active and unceasing justice and kindness toward others and in seeking to do right, yet contents himself with a mere observance of the forms of religion ("solemn assemblies" and "peace-offerings"), will fall short of

his goal until he learns to measure his conduct by his understanding.

The law of cause and effect is explained by Amos in Lesson 8, which is devoted to temperance. The divine balance is to be found and kept through the observance of one's duty to one's fellow men, sharing one's good with them, coöperating with them in all enterprises for the common good.

Lesson 9 is devoted to divine love. Objective love that gives thought to others, without trace of subjectivity, is divine. "God so loved . . . that he gave." The son of God is thus to love by seeking opportunities to express love in an impersonal, impelling way, out of divine compassion and without thought of self.

The fundamentals of right living are considered in Lesson 10, and include both individual and social duties. To be a good citizen one must first be a good man: just, honest, kind, obedient to the divine law. When a person awakens to his true status as a child of God, he begins to put away his mistaken standards of thinking and living and tries to be true in all things. In the matter of sacrifice he sees "the fruit of my body for the sin of my soul" as an irrational hypothesis, because payment must be made in kind. The soul's salvation is to be won by sacrificing the claims of sense that hold it in bondage. "He hath showed thee, O man, what is good."

Lesson 11 explains that in winning our way out of material-mindedness into spiritual-mindedness we need to know absolute principles, take into account the realm of thought images, and also to regenerate the physical nature. Hezekiah ("Jehovah has strengthened") symbolizes the I AM in man, the power through which he effects the desired transformation.

Lesson 12 takes up learning to do well. In intellectual training we first learn an abstract rule or principle and later learn to apply it in a practical way. In life we learn principles in part through training and observation but chiefly through the putting forth of

effort, through experience. Willingness to do right and obedience to proved principles bring one into true relations with life and with God.

How to demonstrate the power of Spirit is the theme of Lesson 13. Through faith in the unseen realm of cause, by keeping the spiritual basis of life in mind, meditating upon it, and acting upon the knowledge thus gained in preference to a material standard of conduct, we make proof of the power of Spirit. Once we have gained spiritual consciousness, we find it adequate to protect us from all temptation to materialism both in ourselves and in our environment. When we convince ourselves of God we lose faith in evil and joyously accept the good.

Freedom

Last night, in prayer, I lay
  Upon a bed of pain,
But I awoke today,
  Made whole and free again.

I saw the man divine
  That God had fashioned me.
I gazed in wonderment,
  And knew that I was He.

The self that I had known,
  Weary, supine, afraid,
Was but a counterfeit,
  The self that I had made;

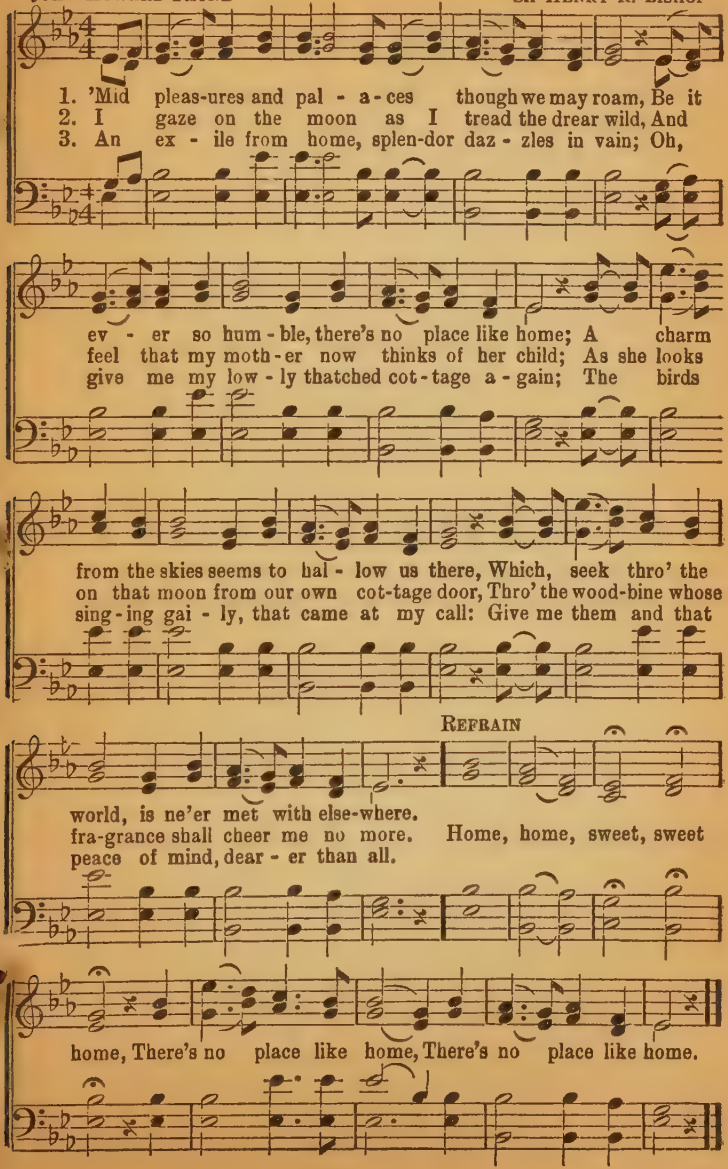
While all the time, within
  My being was God's son,
God's image, perfect, whole—
  The glad, the radiant One.

—Marvin Luter Hill

HOME, SWEET HOME

Words by JOHN HOWARD PAYNE

Music by Sir HENRY R. BISHOP


1. 'Mid pleas-ures and pal - a-ces though we may roam, Be it
2. I gaze on the moon as I tread the drear wild, And
3. An ex - ile from home, splen-dor daz - zles in vain; Oh,
ev - er so hum - ble, there's no place like home; A charm
feel that my moth - er now thinks of her child; As she looks
give me my low - ly thatched cot - tage a - gain; The birds
from the skies seems to hal - low us there, Which, seek thro' the
on that moon from our own cot-tage door, Thro' the wood-bine whose
sing - ing gai - ly, that came at my call: Give me them and that
REFRAIN
world, is ne'er met with else-where.
fra-grance shall cheer me no more. Home, home, sweet, sweet
peace of mind, dear - er than all.
home, There's no place like home, There's no place like home.

In the Mind of the Father

By HILDA CRAIG

In the mind of the Father I'm perfect;
In the mind of the Father I'm free;
In the mind of the Father I'm always
The one that I'm longing to be.

In the mind of the Father each moment
Is a moment of heavenly peace.
In the mind of the Father there's wisdom
And love that can never decrease.

In the mind of the Father I'm resting—
Blessed rest like the angels' above.
In the mind of the Father I'm always
The wonderful child of His love.

In the mind of the Father I'm trusting
That each moment His good will unfold.
In the mind of the Father I'm finding
True riches and glory untold.

SILENT UNITY

"Be still, and know that I am God"

Old thoughts and old things are as waters that have passed away. "Behold, I make all things new."

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

One of the axiomatic truths of metaphysics is that "thoughts are things." That the mind of man marshals its faculties and literally makes into living entities the ideas that it entertains is also a foregone conclusion.

The word "things" expresses poorly the active and very vital character of the thoughts to which the mind gives life, substance, and intelligence.

We see so many inanimate "things" around us in the material world, and we compare our creative thoughts with them and thereby get a very inferior illustration of the marvelous ability of our mind in its creative capacity.

Shakespeare says, "The poet's pen . . . gives to airy nothing a local habitation and a name." At the same time the poet's mind forms in the ether a replica of his idea, and that replica takes up its habitation in his thought atmosphere and henceforth injects into it a tincture of the sentiments that the poet originally had.

This ability of the Adamic man to "name" or give character, form, and shape to ideas is symbolically described in the 2d chapter of Genesis, where Jehovah God brought before Adam the elemental ideas or "beasts" of the Garden (called by modern science the "ether"), "and whatsoever the man called every living creature, that was the name thereof."

We often refer in Unity literature to the discoveries by modern science of the ether and its stupendous properties as confirming in scientific terms what Jesus taught in symbols concerning the properties of the ether, which He named the kingdom of the heavens. The Garden of Eden is a symbolic description of that elemental realm which modern science has named the luminiferous ether. Science says

that this luminiferous ether fills all space, is not molecular, and possesses an amount of energy beyond comparison with anything material; that all the complex phenomena of nature may be reduced to different waves of energy in the ether. Professor James Jeans says, "We live in a universe of waves, and nothing but waves." He also says that it may be that our mind lays hold of the atoms of our body and so forms the world about us.

Modern science is fast discarding the idea that there are forces in nature such as heat, light, electricity, and the like that govern phenomena. The very latest scientific proclamation is that ether and motion alone have produced the universe. And some of the up-to-date scientists argue that there is even no necessity for the ether, that motion alone—which is life—can do the trick.

Here we see how very near to the teaching of religion these scientific minds are approaching. They are virtually proclaiming the One Life as the source of everything. Their next great proclamation will be that one directive intelligence is an essential cause of the harmonious universe.

Every experienced metaphysician knows that man's mind molds from an omnipresent element that which takes form, shape, and intelligence and becomes part of his thought world. That science in a measure confirms this is a source of gratification and a stabilizer of faith. Knowing that our thoughts are composed of what we have idealized should make us more watchful of the activities of our mind. Are we still harboring thought forms that are impeding our soul's progress? Are we preserving our evil thoughts by thinking about them with fear in our mind? Or it may be that we yearn for the pleasures of the past and like Lot's wife look back, thereby subjecting ourselves to, or with the salt of the mind preserving, the things of the past. There are always better things just ahead for those who build in mind

the living thought entities that go before and open the way.

Man lives in two worlds, the world of cause and the world of effect. The world of effect is at present in a complex tangle. Panaceas without number are offered. There is but one panacea and that is the installation of a financial system in which human greed will be eliminated. To institute such a system will require men and women who have overcome greed in themselves.

If you would help the world, and incidentally yourself, to better financial conditions, begin to deny your selfishness and greed and affirm,

"I am open to the splendor of the kingdom of God within and a flood of plenty follows."

HEALING THOUGHT

I am no longer like Lot's wife, preserving evil in mind and body by remembering it. I relax and willingly let go of all effete substance, that the new, pure radiance of God may be made manifest in me

PROSPERITY THOUGHT

My mind no longer clings to the complexity of mortal finances. I am open to the splendor of the kingdom of God within and a flood of plenty follows

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

I WANT TO THANK YOU very much for your prayers and helpful letters. My husband woke up one morning this week in great pain. He has suffered this way before, though not so badly, but this time could get no relief. He asked me to pray for him, and I did so. Soon the pain ceased, and he went to sleep and has had no pain since. I give thanks and rejoice that God has allowed me to help in His work of healing. To all the sick folks I know I give my Unity literature to read, and they are helped.—*Mrs. E. B., Amesbury, Victoria, Australia.*

SOME TIME AGO I wrote to you for help that I might be cured of stammering. I am happy to say that it does not bother me at all. Once in a while I do stammer, but I do not think about it at all, and for the first time I feel at ease in speaking to others. I am most grateful for your help.—*Mrs. E. M., Lodi, Calif.*

IT IS WITH GREAT PLEASURE that I write you about my relief from hay fever. It was wonderful. It began even before I received your reply to my letter. I can-

not thank you enough for your help, not forgetting the Giver of perfect gifts.—*L. M., Macon, Mo.*

RECENTLY I WROTE to you for help in healing my son of asthma. He has suffered from it all his life, having an attack about every week, and sometimes two. Since I wrote to you he has not had any recurrence of the disease, and that is over two months ago. I cannot begin to thank you. We are very grateful for your prayers.—*S. E. H., Sunbury, N. C.*

MY MOTHER WAS RECENTLY taken ill with what the doctors called a slight stroke. We called Unity for help and it was remarkable how quickly my mother overcame the attack. She has recovered beautifully. You may discontinue your prayers. I deeply appreciate your ever-ready help.—*L. B., Kansas City, Mo.*

I WANT TO EXPRESS my thanks for your kind response to my request for prayers for my baby daughter, who sustained severe cuts when she fell with her nursing bottle. The attending surgeons stated that only a miracle could have healed her so wonderfully. With our deepest appreciation.—*Mrs. J. A. G., Cincinnati, Ohio.*

I AM NO LONGER SUBJECT to headaches—blinding pains suffered at intervals over many years. They are simply gone, and I want to thank you for the healing made manifest.—*Mrs. N. H., Lincoln, Nebr.*

I AM HAPPY to say that my blood pressure has improved and the growth in my nose is entirely gone. My sense of smell is coming back to a wonderful degree. I am very, very grateful, and may God bless you all.—*Mrs. J. H. F., Medina, Wash.*

MY SISTER, FOR WHOM I asked your prayers, is doing very well. She is back in her profession as doctor and is in good health. Physicians say she has made a wonderful recovery after it had been stated that she had little chance to live. Your work reaches so much

more than the body in its mission of helpfulness and service. It is glorious. To teach us how to live in the conscious presence of the power within us is to take away fear of what life can do to us or death take away. God bless you all.—*A. M. P., Manchester, N. H.*

Filled with Plenty

WHEN I WROTE YOU for prayers several weeks ago, my son had been out of work for three years. My letter had barely had time to reach you when he was called out to make application for work. They did not even look up his references but put him to work at once. God surely answers prayer.—*E. O., Pittsburgh, Pa.*

A MONTH AGO I wrote you for prayers that my rooms might be rented. I am happy to say and thankful that the answer has been wonderful. My six rooms are all occupied since last week. I am most grateful to God and to you for this manifestation of divine love. I am inclosing a love offering.—*M. S., New York City.*

I WANT TO THANK YOU for your prayers for my husband and myself. My husband has secured steady employment at his old trade and is happier than I have ever seen him. This is a real demonstration, for he was called to work just three days after you started your prayers for him. I am truly grateful for your help.—*D. M. G., Indianapolis, Ind.*

He Shall Have Abundance

THE PROSPERITY BANK DRILL surely gives one confidence to know that one's affairs are being taken care of in a perfect way from day to day.—*E. G., Cleveland, Ohio.*

THE BANK DRILL has brought me a greater realization of the "abundant life" that is my divine gift from the Father. I want this realization to become

established forever. God bless you all and prosper the work of Unity School!—*B. E. F., Denver, Colo.*

I HAVE DERIVED many material benefits from the use of the prosperity bank drill, but best of all, I have stopped worrying about where my supply is coming from. I know that God is my constant resource.—*Mrs. M. L. R., New Orleans, La.*

I HAVE JUST COMPLETED my second prosperity bank drill. On the last day of the first drill my son was called back to work. After having gone only halfway with the second bank drill my husband secured a position. I cannot find words adequate to express my thankfulness and happiness at these great blessings. Through your help I have come through the struggle of the past four years to see my prayers materialize. —*J. B., Cincinnati, Ohio.*

MANY BLESSINGS have come my way since I began using the prosperity bank drill. It has brought a much greater realization of the omnipresence of good and a greater peace than I ever experienced before. Please send me another bank.—*F. B., Stockbridge, Mass.*

Search the Scriptures

IT IS MY UNDERSTANDING that this is the last lesson of the first part of your correspondence course. I want to tell you of the wonderful good I have received from it, and how I wish every one who is interested in Unity teaching might have the same opportunity that has come to me. Since applying the good, as you have taught it, I have been able to enter the silence; and though at times it is hard for me to still my restless mind, on the other hand there are times when my whole being is merged into the whole of His love, as I know my oneness of the Father within me. Through this communion I am daily recovering from the depths of mental, physical, and spiritual despair. To me,

this lesson has been the most precious of all, and I am beginning to put into practice the Truth that Unity is teaching. How it has changed my life. Worry, fear, hate, and a diseased body are all leaving me, and you may know that I am rejoicing in my new-found liberty. My daily prayer is for Unity, its workers, and the work.—*C. C. R., San Antonio, Tex.*

The Sun Stood Still

THIS SPRING our section of the country was drought-stricken and crops were suffering. It was heart-rending to see the crops turn yellow and grass dried up as in winter. Then I wrote you for prayers, and in a few days we had a light, refreshing rain. Then I wrote again and we had another rain. In about a week we had a good soaking rain that lasted for several hours. We certainly received plenty of rain, and we are most grateful.—*Mrs. J. A. V., Omaha, Nebr.*

I WANT TO TELL YOU of the wonderful rains we have had this week. They were glorious—oceans of water fell at the right time and in the right place—filled all tanks and water holes—an abundance to make winter grass. My husband and I are very grateful to God and to you for this wonderful blessing. You may discontinue prayers, and please accept my love offering with my grateful thanks.—*Mrs. R. C. S., Fort Sumner, N. Mex.*

My Help Cometh from Jehovah

MAY I ADD TO the thousands of testimonials that you receive, my heartfelt thanks for such a publication as UNITY? Through my reading it thoroughly and applying its marvelous practical ideas, I have changed my whole attitude toward life, and have gained a wonderful conception of God. He has been wonderfully good to us during these depressing times, and I try hourly to bring your practical, helpful teachings to my friends and loved ones.

Since applying your teachings to my everyday life, I have overcome fear and worry, and peace and harmony are established in my home. It is a wonderful blessing to have a peaceful home; for we can be sure of the presence of God.

God bless UNITY and *Weekly Unity!* They are worth their weight in gold to me. God bless your work, and may it continue to spread as the green bay tree. —*Mrs. M. A. B., Bolton, Miss.*

I ENJOY TO THE FULLEST extent my study of Unity principles as set forth in its literature.—*E. R. P., Dallas, Tex.*

Love One Another

RECENTLY I ASKED FOR your prayers that harmony and peace might be restored to my family through better financial conditions. I am happy to tell you that God has answered my prayers in a wonderful way. Harmony has been restored, and my husband has received a raise in salary. Thank you sincerely for your help.—*Mrs. W. R. C., Bloomington, Ill.*

I THANK YOU for your assistance in working out my problem. Things are now harmonious in my office, and I am very grateful for your help.—*E. N., San Francisco, Calif.*

Unto Us a Child

WE HAVE A LOVELY baby girl, perfect in every way. I came through so beautifully that the doctor was amazed and delighted. I wish that every mother-to-be could have your prayers and help. God bless you for all your kindness.—*L. M., Colton, Oreg.*

I HAVE STUDIED your maternity lessons for about six months. I am happy to tell you that our baby boy has arrived, and that he is healthy and strong and gaining rapidly. I had a normal delivery, and I am

very grateful for your prayers and help. If all prospective mothers could know of the assistance the maternity lessons give, I am sure it would be much easier for them. God be with you always.—*Mrs. H. J., Lynbrook, N. Y.*

Father, I Thank Thee

WORDS ARE INADEQUATE to express my appreciation of your help and encouragement. Your two helpful letters came at a time when I needed them badly. Your assurance that I had made progress in my study of Truth made me realize that I *had* made progress. A year ago I could not have continued with the problems confronting me. Several times when our child failed in school through inattention and wrong associates I felt that I must give up, but the Everlasting Arms held me up and His joy strengthened me so that I could continue my work with a smile.

When I wrote to you for prayers, which I should have done earlier, the help I received was magical and instantaneous. I cannot properly express my gratitude, for my humble words would sound empty. At first it was not easy to behold the Christ in my child, but God's healing, through your prayers, was there and I could not help but see it. I am filled with praise and thanksgiving for the change in our son. He is expressing the Christ and growing so that no environment can possibly affect him. Again I offer my sincere thanks.—*S. F. W., San Francisco, Calif.*

His Truth Is a Shield

I THANK YOU deeply and truly for all the help I have received through your prayers for me and mine.

I should like to tell you of a marvelous demonstration. Several years ago my son was in Florida and as engineer was given the job of moving a huge and valuable piece of machinery from the depths of a swamp, through a forest, to a railroad siding where

it could be shipped. It took weeks to get the thing started, and then it could only be moved a few feet a day. The conditions, with bog, heat, flies, and mosquitoes, were almost intolerable, but my son felt that much depended on his success.

Suddenly one day I seemed to sense an impending danger. I could not explain this feeling, but it persisted. I then wrote and asked you for your prayers for my son's safety. Shortly after I wrote you came a cyclone and flood, the event I had evidently had a premonition of. For several days we could get no trace of my son through the Red Cross; then came a wire that he was safe. He had reached the siding simultaneously with the cyclone. It became pitch dark and the rain and wind were terrific. A shell of a house stood near by in which he and his men found shelter. All night they stayed in the house, expecting it any moment to go to pieces, and to have to step out in what was practically a lake. But the little house held! This seems a marvelous manifestation of God's protection.—*K. B., Poughkeepsie, N. Y.*

Study to Be Quiet

I WANT TO THANK YOU for all the help you have given us. My son passed his examinations successfully and was promoted. I am grateful for your prayers in his behalf, and I am inclosing a thank offering.—*Z. B., Hamilton, Ont., Canada.*

I HAVE MADE a demonstration in my financial affairs, in the matter of my daughter's college tuition fees. We have been greatly blessed and helped in many ways. Thank you and God bless you.—*Mrs. F. M., Mitchell, S. D.*

UNITY TEACHINGS have made my son a new boy. He is on the honor roll at school, and the teachers point him out as an outstanding example of good deportment. We know where the credit goes, and we thank God for Unity.—*J. E., St. Paul, Minn.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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I have been studying *Lessons in Truth,* which teaches denying evil and affirming good. I read in *Weekly Unity* that denying and affirming are not the way of Spirit. I seem confused in this and should like your explanation. —*Extract from a letter answered by Silent Unity.*

You find what seems to be a contradiction between *Lessons in Truth* and the article in *Weekly Unity.* We explain this seeming discrepancy by saying that denying evil and affirming good is the first and easiest step to take for the beginner. But because there are advanced students as well as beginners who read our publications, the next steps are frequently given. You can understand this by realizing that the highest ideal to which man can attain is to conform his thought to the thought of God. The first step is one in which the old must be cast out and the new established in its place. Denying and affirming is the outward expression of that action. There is an inner basis underlying this action that is the important thing, and when this inner basis is perceived, denying and affirming become unnecessary. This inner basis is the beholding of the thought of God. This was the secret of Jesus' great power, for He said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

The quotation explains itself. Jesus looked for the divine creation back of the appearance, and allowed the perception of the divine to fill His thought and mind so that the divine was objectified in the outer, the evil

being cast out because the good completely displaced it. You know that when you pour water into a bottle, the air rushes out of its own accord. When you turn on the light, darkness simply vanishes. When you understand that two plus two equals four, this truth automatically displaces all false ideas that you may have had previously about two plus two equaling some other sum.

Instead of merely affirming good, we suggest that you look behind the apparent and perceive the divine perfection that is your birthright. Then think about that divine perfection, and remember that because it is your birthright, it is to be claimed, recognized, and accepted as the truth of your being. It is the truth. All else that does not measure up to the truth is false, to be forgotten, not to be thought of, not to be believed in. Remember that Truth displaces all that is false.

I try to write for a living. The standpoint of my writing is diametrically opposed to Truth, yet that is the only sort of writing I am capable of. I do not mean that I write blasphemies, but the words I write do not express happiness, joy, forgiveness, and the like. Does such writing have a pernicious effect upon my health and hinder my healing demonstration?—*Extract from a letter answered by Silent Unity.*

While there is every desire on our part to help you about the problem of your writing and your livelihood, we know that your inner spirit of wisdom and guidance, your real or Christ self alone can give you the perfect answer. In Truth your talents could not be limited to any certain style of writing any more than your prosperity could be limited to any one channel. Good comes to you from every direction, and ideas flow to you from every subject as soon as you give your attention to it. As you continue to grow in Truth, the character of your thoughts and writings will conform to that of your true self. The Bible says that each one is accountable for his lightest word, and since you have become conscious of your words, we feel that

you will be given inspiration and strength both of mind and of body to start anew.

Put yourself under no condemnation, but rest and abide in God's love. "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." The name of Jehovah covers everything that is Godly or goodly, everything, as Paul said, that is of good report. Rejoice that it is the Father's good pleasure to give you His kingdom of all good.

I can understand perfectly the idea of our unity with God, but somehow the idea of the Christ as taught in your literature seems to come between the soul and its direct communion with God. I look at a tree; is it God, or Christ, or both? Why do you confine your teaching to just the Christian Scriptures? I have found priceless help in the teachings of the Vedanta, of theosophy, and the Bhagavad-Gita.—*Extract from a letter answered by Silent Unity.*

Our *Metaphysical Bible Dictionary* gives this, in part definition of Christ: "Christ is the only begotten Son of God, or the one complete idea of perfect man in Divine Mind. He is the embodiment of all divine ideas, such as intelligence, life, love, substance, and strength. . . . This Christ, or perfect-man idea existing eternally in Divine Mind, is the true, spiritual, higher self of every individual. Each of us has within him the Christ, just as Jesus had, and we must look within to recognize and realize our sonship, our divine origin and birth, even as He did. By continually unifying ourselves with the Highest, by our thoughts and words, we too shall become sons of God, manifest."

As the above so clearly states, Christ is the Son of God, the one complete idea of perfect man in Divine Mind. Christ is not God, but the Son of God. The Christ in you is the perfect idea of perfection for you in Divine Mind. But since God is the Father, it can never be said that Christ is above the Father. Our unity with Christ is as brother, with God as Father. Because Jesus best expressed the Christ, we have in Him the most perfect example by which to shape our

life. Christ is the pattern; God is the power that enables us to make the pattern manifest. Christ has power, but it is power bestowed from the Father.

A flower, a tree, a bird, or any other living thing, is not God, but an idea of God. Our relation to such things is through our common source and sustainer, God. Man, the highest idea of God, is capable of expressing more than any other idea.

Although Truth is expressed by other teachings, we find in the Christian Scriptures a revelation of Truth that is unsurpassed. The value of a teaching should be determined by its effects; and none will deny that Christianity has done more actually to uplift the race and draw together all nations, countries, creeds, and colors. But even Christianity as taught by the orthodox churches is shorn of its healing power. To bring forth the power of Truth to heal, to bless, to harmonize, and to set free from all bondage, it must be taught in its own way. Jesus said, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Likewise, the "new cloth" of Truth cannot be put onto the "old garment" of teachings that may be inspiring but that have lost their healing influence.

It is not a question of Truth being great enough to include such teachings as the Vedanta, the Bhagavad-Gita, or the Upanishads; it is a matter of consistency. The ideas taught in such writings are at points quite revelative of Truth; at other times the ideas are contradictory to the spirit of Truth. It is better to follow one teaching, such as that which is contained in the Christian Scriptures, than attempt to make many consistent.

In the final analysis, Truth is universal and cannot be claimed by any one. In its human expression, however, there are varying degrees of accuracy in stating the Truth. We find it best to follow that statement of Truth which is most truly helpful in all ways.

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Why She Loves Being a Member of the Help-One-A-Month Club

"About four years ago I was discouraged, downhearted, sick in mind, soul, and body. Life did not mean anything to me, and I did not know who could help me out of my trouble.

"One afternoon I had a strong hunch that I ought to visit a friend whom I had not seen for months. I called on her, and when I started home she placed a 'book' in my hands and asked me to read it. It was *Unity* magazine. When I had read it from cover to cover, it seemed that everything had been written for me, and never before had I experienced such a wonderful quiet and peace of mind. As I remained in silence a voice seemed to say: 'Now you are satisfied.'

"I thank God and my friend that *Unity* magazine was placed in my hands, for it has done so much for me. It has changed my whole life from darkness to light, made me find God and His kingdom, and the road to happiness, joy, abundance, and peace.

"And what one little piece of literature did for me it will do for others. This is why I love to be a member of the Help-One-A-Month Club."—*Mrs. B. S.*

Members of the Help-One-A-Month Club send once a month to some friend a subscription for a Unity periodical. If you care to become a member, and share the joy of helping others to find the way of Truth, just let us know by sending a card to the Club at 917 Tracy, Kansas City, Missouri. There are no dues.

Unity and Social Service Work

Not long ago our Silent-70 department had a letter from the secretary of a social service organization, requesting a supply of Unity free literature. She said:

"Your messages are so human and understanding as regards human frailties that nobody can read them

without feeling a surge of renewed faith that the world is a wonderful place after all."

Silent-70 gladly responded to her call, and another letter has come from this woman expressing her appreciation. She says:

"Please accept my sincere thanks for your generous supply of literature. I hope to do a great deal of good with it, and if I can help some poor 'down-and-out' who has almost given up hope to take a new lease on life, I shall feel that my effort is not in vain."

Her enthusiasm reaches beyond these to include the needs of her friends, and she has shared her Unity literature with her pastor, her dentist, and others.

Silent-70 is grateful for the good work she is doing, and grateful also to the loyal Unity friends whose generous love offerings make possible the distribution of Unity literature free of charge.

What Shall You Study?

Schools and colleges will soon open their doors to vast numbers of pupils, and in the home adults will be planning to take up some course of study; for the fall months find men and women ambitious to add to their store of knowledge in one way or another.

Perhaps you have wanted for some time to study Truth in a systematic way, so as to gain a working knowledge of its principles. This fall why not enroll for a course in the Unity Correspondence School and study Truth in the quiet of your home? This course is conducted by mail, each student receiving the personal supervision of Celia C. Ayers, the director.

One lesson at a time is the assignment given, each lesson to be graded, corrected, and thoroughly mastered before the next one is begun. You will find this course an excellent foundation upon which to build your knowledge of Truth. Write for a folder giving full details. Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

Appearing This Month in

Other Unity Periodicals

The Birth of an Idea

"A man has no time for anything but his business," declared the president of a certain advertising agency to his staff. And at eleven o'clock the very next morning he found that his chief "idea man" had left the office for the day. The president was angry, and he would have been more so if he could have had a glimpse of the young man sitting on a log in the woods enjoying the beauties of nature, while the president waited for the new sales idea that he was to produce. You are wondering about the fate of the young man, and his story is told by Arthur J. Peel in the September number of *Good Business*. Its title is "When It Pays to Loaf."

Steps in Truth

Did it ever occur to you that those who speak and write authoritatively about Truth have struggled with the same doubts and fears, have had perhaps the same difficulties to overcome as you are having? This fact will be brought home to you as you read "A Truth Seeker's Diary," a series of ten articles by a well-known writer to be published serially in *Weekly Unity*, beginning September 1. These articles constitute actual entries in the author's personal diary during the period of his search for light. The author's name will be withheld, the articles being signed "Groper."

From Lack to Luxury

When the wine gave out at the marriage feast in Cana of Galilee, Jesus met the situation by turning water into wine. He changed an appearance of lack into the manifestation of supply. The September number of *Unity Daily Word* draws an interesting lesson from this act of the Master's, and shows how we too may turn unpleasant situations into occasions of rejoicing. "How to Turn Water into Wine" is the subject of this worth-while article.

"Silver Bird" Flies to Victory

"Second prize—a trip to Niagara Falls—goes to David A. Nichols, Number 14." David was the happiest boy in the world when the judge awarded his little airplane model "Silver Bird" the second prize in the National Airplane Company's contest. And only Norma and David and one other person knew that a Japanese doll's silk kimono played an important part in helping David to win the prize. All this makes an interesting story that both boys and girls will enjoy. The story is "Golden Patch," by Olive Rambo Cook, and it appears in the September issue of *Wee Wisdom.*

The Master's Way of Prayer

The September number of *Progress* features the first of a series of six lessons presented by Ernest C. Wilson to thousands of students in his Master classes, but never before published. The first lesson discusses "The Master's Way of Prayer." In this lesson the author leaves his readers in no doubt as to the meaning and efficacy of prayer. The lesson is made doubly interesting and effective by a group of questions that emphasize its most important points.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Cen, Massey bldg
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe
Tucson— * Divine Truth Institute, 648 N 7th

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Cl, 16 W Alhambra
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, Woman's Club bldg
Berkeley— ** Unity Cl, 1176 Colusa
Burlingame— * Meta Cen, 209 Park Road
Eagle Rock— ** Unity Cen, 2122½ Colorado
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western
§ Truth Center, 6633 Sunset
Inglewood— ** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 2612 W 7th; Unity Truth Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; Unity Harmony Cen, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
North Long Beach— *** Unity Soc, Cerritos & Artesia
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Riverside— ** Unity Cen, 3585 Main
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 701 Arrowhead Ave
San Diego— *** Unity Soc, 1017 7th
San Francisco— *** Unity Temple, 115 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post
San Jose— § Christian Assembly, 72 N 5th
Santa Ana— *** Unity Soc, Commercial bldg
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cl, (col) 745 Marion
* Church of Divine Science, Peninsula Club

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— ** Unity Cen, 321 S Mass

Miami— ** Unity Cen, 128 S E 3d

Orlando— *** Unity Cen, 409 S Orange

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, De Soto Hotel

GEORGIA

Atlanta— § Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main

Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
* South Side Cl, 4307 S Mich (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan

Decatur— *** Unity Cen, 308 W Main

Galesburg— ** Unity Cen, 46 E Grove

Moline— *** Unity Cl, LeClaire hotel

Peoria— *** Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, 765 20th Century bldg
* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— *** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, 42d and Rollins

Sioux City— *** Unity Cen, Martin hotel

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg

Louisville— *** Truth Cen, 1322 S 4th
** Broad Way Truth Cen, Breslin bldg
* Down Town Truth Cen, Kentucky hotel;

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield
§ Home of Truth, 1 Queensberry

MICHIGAN

Detroit— *** Unity Cen, Maccabee bldg

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 415 Dakota

St Paul— *** Unity Cen, 321 New York bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, Congress Hotel; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Cano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 17 Dunn Block

Livingston— *** Unity Cen, Elks' Hall

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Electric Bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Montclair— ** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square

Buffalo— *** Unity Cen, 154 Lancaster
§ Buffalo Soc, Statler hotel

Chautauqua— *** Truth Students Home, 49 Scott

New Rochelle— ** Unity Cen, 271 No ave

New York City— *** Unity Soc, 11 W 42d; Center of Truth, Hotel Roosevelt; Unity Cl, 2 W 130 (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg

Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple

Alliance— ** Unity Cl, 238 Main

Canton— ** Unity Soc, 610 Market N

Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan

Cleveland— *** Christian Unity, Carter hotel
§ Church of Truth, Hotel Olmstead

Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Truth Cen, Fine Arts bldg
Hamilton— *** Unity Temple, 117 Ross
Middletown— *** Unity Temple, 1014 1st
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 811 N W 20th Ave
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes Barre— ** Unity Cl, 315 Miners' Bank bldg

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, 1352 Madison
Nashville— *** Unity Truth Center, 2000 West End ave
§ Lily Condi Smith, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— *** Unity Cen, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Scot Chambers, 86 Pitt st, N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

TRINIDAD, B W I

Port of Spain— ** Unity Cl, 18 Lockhart Lane, Belmont

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— § Truth Cen, 720½ Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd, Upton B'head
* Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester— * Emma Danson, 94 Upper Kent st
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— * L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
§ Truth Cen, Courtfield Gardens, Earl's Court
Manchester— *** Unity Cen, Greg's Bldg 1, Booth Square

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 30 York Place
** Practical Christianity Cen, 16 Royal Terrace

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

UNITY PERIODICALS

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(All Unity periodicals $1 a year each)

A New Cover

Next month *Unity* magazine will come to you in a brand-new cover that we believe you will like. And by the way, have you noticed that *Unity* is growing better all the time? We feel that our readers are enjoying access to some fine material right now; for instance, the Alice M. Hopkins series of articles "Great Demonstrators of the Bible," the second installment of which will appear in October; also the Frances W. Foulks series "The Transforming Power of Prayer," which begins in this issue. Read these important series, and tell your friends about them.

A Book about You

What is your identity? What is your objective, your equipment, your resource? These are some of the questions answered by Imelda Octavia Shanklin in her book *What Are You?* If you have read this book, we suggest that you get it out and read it again, studying it paragraph by paragraph. It is filled with priceless ideas, and your careful study of it will take you a long way toward acquiring a deep understanding of Truth.

Can You Interpret Your Dreams?

No doubt you have now and then an unusual dream, and you wonder if it has any particular meaning for you. Charles Fillmore believes that dreams have a spiritual significance and that one can learn how to interpret them in this light. In his booklet *Inner Vision* he talks about dreams, some of the subjects being "Divine Guidance through Dreams," "Interpretations of Dreams," "A Prophetic Dream," and others.

Facts about Food

Food combinations and dietetic errors are both subjects of vital interest, and both are given space in *The Science of Food and Cookery*, an up-to-date vegetarian cookbook. On page 73 of this book you will find a comparison of good combinations and poor ones, and on pages 79 to 84 you will find a discussion of dietetic errors, such as hasty eating, overeating, eating between meals, drinking at meals, artificial stimulants, and the like. You will find *The Science of Food and Cookery* a great help, as it gives more than one thousand practical recipes, besides many facts you should know about food and nutrition.

We Rejoice in This Message

"I thank you and bless you for your prayers for me. Unity has made me and all things in my life new. Each new day brings me new blessings."—*Mrs. B. B. D.*

God bless this friend, and may Unity's message of Truth continue to enrich her life day by day.

Thoughts for Meditation

Many Truth students set aside certain times each day for meditation. To have a definite period and to observe it faithfully is a good way to attain spiritual growth. In the book *All Things Made New*, by Frances W. Foulks, you will find forty-nine helpful meditations. The author says of them that some were given her for others who asked her help; some came in answer to her own need for faith and courage, for bodily healing and renewal, for assurance in claiming abundance, and still others to fill her soul's hunger for righteousness. Among them you too will find help.

A Record of Growth

The Sunlit Way, written by Ernest C. Wilson, is perhaps a little closer to its author's heart than any of his other writings. No doubt this is because it represents the experiences through which he first passed in climbing the ladder of Truth. We believe that you will gain from these experiences some rich lessons to help you make your own climb.

You Can Be Healed

A suffering woman was convinced that if she could get near enough to the Master just to touch the hem of His garment, she could be healed. So, undaunted by circumstances and pushing past all obstructions, she made her way to the Master's side and was healed. Dr. C. O. Southard believes that this woman has furnished a striking example of what any one today can accomplish by making contact with the Christ consciousness within himself. He has written a forceful article around this incident for the October number of *Unity*. Its title is "The Hem of His Garment."

Heal Your Eyes

If you have any sort of eye trouble we should like to suggest that you read "Healing of the Eyes," a chapter in the book *Divine Remedies*. This chapter gives a treatment for the general strengthening and renewing of the eyes, also treatments for astigmatism, near-sightedness and far-sightedness, cataracts, granulated lids, and other defects of eyes. *Divine Remedies* will help you to attain physical harmony.

Test Yourself

If some one should ask you to tell what Unity stands for, how many points of the Unity belief could you name in answer? There are thirty-one points enumerated in *Unity's Statement of Faith*. Write down as many as you can recall, and compare them with the list in this little booklet. A convenient way of answering questions about Unity's belief is to keep on hand some copies of *Unity's Statement of Faith* to pass on to inquiring friends.

Helps in Business

Do you know how to market your ideas, how to collect bad debts, how to finance a business proposition, how to demonstrate supply while working up a business? These and many other questions are answered in *The Spiritual Law in Business*, a booklet by W. I. Hoschouer. Business men and women will find many helpful ideas in this booklet.

"Master Class" Lessons

Several years ago Ernest C. Wilson inaugurated what he called his "Master Class," for which he prepared a series of lessons based on the Master's way of living. This first class was such a success that Mr. Wilson has since been called on again and again to form new classes, and each one has drawn a larger number of students than the previous one.

For the first time the material that was presented in these classes is being published, and you will find the first lesson in the September issue of *Progress*. To many Kansas City people these lessons have been the inspiration to a new start in life, a means of demonstrating greater supply, of being healed, of attaining a deeper understanding of Truth. If you will give them the thought and consideration that the resident students do, you too will find them a great help and inspiration.

A Lesson in Prosperity

A prosperity consciousness is what every one is looking for, and the reason why many do not find it is that they think of it as being something very difficult to attain. Really it is based on very simple, practical laws. For instance, one woman found that she had been violating the law of prosperity by grudgingly passing out the money that she had to pay the boy who mowed her lawn and the girl who took care of her baby. This incident is told in "Getting a Prosperity Consciousness," a chapter in Alice L. Ruth's book *Truth in the Home*, which brings you many a valuable lesson.

Free to New Subscribers

The Unity Viewpoint acquaints our new readers with the meaning of terms and methods found in Unity literature, and it is sent free with all new subscriptions except *Wee Wisdom*. That it serves a high purpose is evidenced by the following comment from a reader:

"Both my sisters and I like *The Unity Viewpoint*. It is clear, concise, and logical, putting a different construction on Bible passages from anything I have ever heard."—*H. H. G.*

Unity Books and Booklets

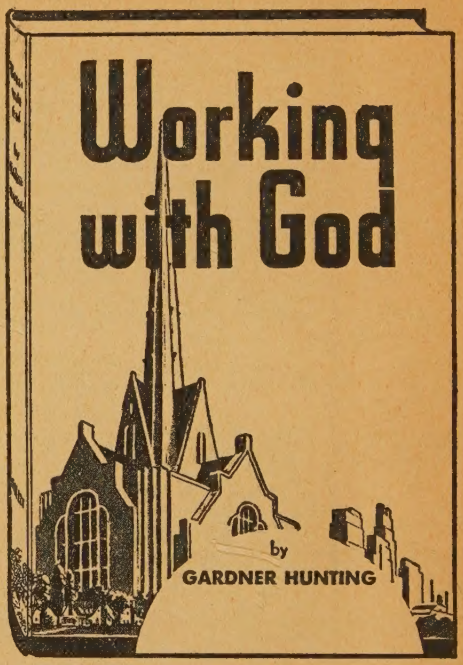
For New Students	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	*Divine Remedies		.50
On Prosperity	Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English*, cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The		.50
	Lessons for Young Students		.25
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and other Tales		29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

a *New* book...



Gardner Hunting, one of our best-liked authors, formerly an editor at Unity School, brings us some of his choicest writings in this book.

● *Working with God* will be ready for mailing September 15. Its size will be 5¼ by 7½ inches. Bound in dark-green cloth, and gold-stamped, its price will be

$1

(*in lovely flexible binding, $2*)

★ ADVANCE ORDERS WILL BE APPRECIATED

Starting September 1 WEEKLY UNITY will begin publishing a series of articles by a well-known author and successful business man, under the title of "A Truth Seeker's Diary." In this series the author, whose name is withheld, shares with you the actual entries made in his personal diary during the years when he was blindly seeking to find God . . . These articles will run for ten consecutive weeks . . . Now is the time to begin a WEEKLY UNITY subscription for yourself or for a friend. The price of one year's subscription is $1.

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Missouri

HOUSE BLESSING

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal windowpane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall;
The peace of God, the peace of man,
The peace of love, on all.

Arthur Guiterman